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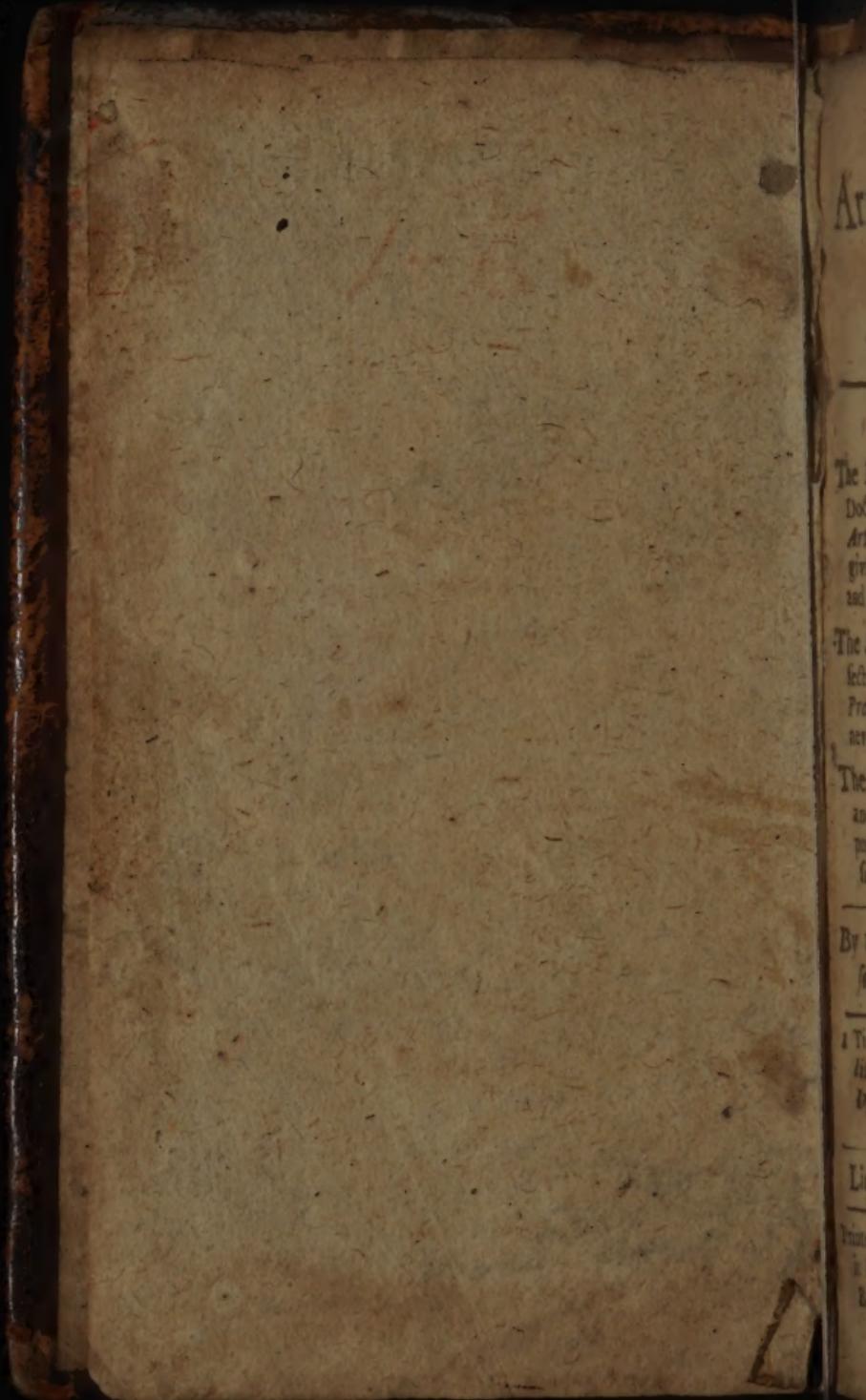


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Y-WORTH, W

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A New Treatise of
Artificial WINES,
Or a
Bacchan Magazine,

In Three Parts.

The **First**, Plain and useful Directions in the Doctrine of *Fermentation*, by which Variety of *Artificial Wines* are made from various Growths giving an account of their respective Vertues and Medicinal Office, both as *Physick* and *Drink*.

The **Second Part**, Containing short, but effectual Directions for making *Low Wines* into *Proof-Spirits*, with their several Uses, in a way never so plainly published before.

The **Third Part** are some Useful Curiosities and Medicinal Observations; And written on purpose to answer the Request of those that desire to be satisfied in things of this Nature.

By *W.Y.* a *Stagyrical Physician* and *Philosopher* by *Fire*.

¶ Tim. 5. 23. Drink no longer Water, but use a little Wine for thy Stomachs sake, and thy often Infirmities.

Licensed & Entered according to Order.

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To the Friendly Reader,
By way of Introduction.

Whoever thou art that
diverth after the know-
ledge of Nature, and
her secret Mysterious Operations, I shall
present thee only with some Streames
that flow from the grand Ocean, in that
all things take their Original from
thence, therefore the thing of greatest
weight is to know and consider aright
the wonderfulness of the Creation,
divine Ordination and Establishment
of this great Fabrick of the World,
and every Minute part thereto
erected by a great Creator, as the holy Pro-
phet Moses laid it down, from a Chaos
void, and with it Form, yea, a Moun-
tain of confused Waters, yet exalcted to
a World of substantial Harmony,
yea, adorned in every part thereof

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with an unexpressible Beauty preserved, maintained and multiplied to this day, by one universal Spirit, the true Exaltation of the which is the greatest of all Spagyrical Operations that ever the great God revealed to mankind, &c.

For it is to be observed, that when the Macrocosmical World was finished, and a Blessing of multiplication given to all things in their kind, by means of a Seed for that end inclosed in them, and at the close of all, Man was made a Microcosmical World, an Abstract, an Emblance of all the Works of Wonder, and was made Lord of the whole Creation, yet he was placed in a Garden Eastward in Eden, his Office there was to dress and keep it, that is, he was to manure the Ground for its Fertility.

His Food was to be of every Tree of the Garden; he was to eat freely, except the Tree of Knowledge of Good and Evil: for the all-merciful God allowed man the good, but denied the evil, which when man runs into by transgression;

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grſſion ; he found by his own Experience that this Fruit which he had eaten of was tinctured with Death ; for he did not only lose the presence and favour of God, but also he was driven out from this Habitation, and a flaming Sword was set, which turned every way to preserve the Tree of Life, lest he should eat thereof, and live forever in that state of Disobedience against his Creator.

Here man did not answer the end of his Creation, which was to serve God & live in his presence for evermore, where the unspeakable Joys and Delights are ; but our first Parents were no sooner beguiled by the Serpent's subtilty, & pleasantness of the Fruit, but they were deprived of this Habitation of Innocency, and became into a state which was deplorable, in that they came to be attended with Horrors, Fears, and dreadful Amazement, so soon as the wrathful Fire was kindled in them, which was to be quenched again by the Principle of

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Love; for the Woman's Seed was promised to bruise the Serpent's Head, which many are living Witnesses of the blessed fulfilling hereof, which kindles the Universality of that Principle of Love in their own Bosomes, so as to make them desire at all their Species may have the benefit thereof; for that the Grace is Universal, and do extend to all that will receive the ingrafted Word, which as the Apostle saith, is able to save to the utmost; therefore O man, if thou art destroyed, thy destruction is of thy self. The Scriptures abounding so plentifully in these Doctrines, that I shall omit them here, and returning from the Digression to the matter designed, which is to consider the Office of Man in the great Field of Nature, which very excellent, equal to his dignity indeed, &c.

Which may sufficiently be discerned in these three Observations;

First, He was created in the Image of God, and endued with Wisdom, to know

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Know the Name and Nature of all things; for the Fowls of the Air, and the Beasts of the Field were brought to Adam, to see what he would call them, that was the Name thereof. And as Man was made Lord of the Creation, so doubtless he was endued with Wisdom to give them a Name that had a Symbolizing Harmony with their Natures, to agree in the determination of Forms from the specifying Sulphur, & its degrees of Characteristical Power stamped thereon, according to the pattern set before him by his Creator; for he was called Adam, which is as much as to say a Red Quentessential Earth, he being made from thence; and Adam had as yet the advantage of the great Looking-glass of Nature, or that Globe of Wisdom, where the Theological Mysteries did move on his Axis by the re-splendant rays of Light, so that the judgment was soundly informed in general Science, while he was in his Vegetative Garden, where the Universal

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Spirit did flow in, even the first Ense of that which supplies the great Fabrick of the World, and every individual part of the same, and seeing the least Atom indeed is a Microcosmical Globe, and hath some essential Ideas shewing forth the unfathomed Wisdom of a matchless and glorious Creator, which man was created in the Image of ; so that man's Excellency is superior to all others, both in the form of Texture, Wisdom and Superiority to rule and govern the outward Creation, as the divine Wisdom illuminates, &c.

A second Observation, of the excellency of man, is known by his Office, in that he is made to be a help-Mate to Nature, for that he was put into the Garden to dress and keep it in the state of Innocency, when all things that were created were exceeding good ; but now it hath received the effect of the Curse for man's sake ; for the Earth was to bring forth Thorns and Thistles, and Man was to eat his Bread by the sweat

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Sweat of his Brows; for the Creation
being now covered over with a vail of
Corruption, doth stand more abundantly
in need of a help-Mate than Primitive-
ly it did, so that man hath an excellent
Office, which he ought industriously to
improve, to remove superfluities from
her by dressing, and to exalt her to a
wonderful degree of Beauty and Per-
fection, which she alone could never be
able to perform, not only in the Mine-
ral Kingdom, but also in the Vegetable,
the part of which we intend in order to
discourse of ; for the difference there is
between a fruitful and well inhabited
Land, or a barren Wilderness, shewing
the necessity of Nature to have that ex-
cellent Artificer man, to help her for-
ward ; and again, on the other hand, it
is an Office of great dignity for man to
be Nature's help-mate, or a orderer of
God's Hand-maid, to Exalt the Beau-
ty and Form of her appearance by the
Regular ordering thereof ; the Truth of
this may be known by every Vine-dressor

and

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and Gardener that do Industriously Improve their Fields to the greatest advantage ; and again, some men's Excellency excels others, as may be seen by many examples in their Improvements, &c.

A third Observation of the excellency of Man, is his *W^{is}dom* in the dispensation of the Office in ruling and disposing of the created Works, that it may be for the glory of God, and the good of his Neighbour, which requireth so much Judgment and Reason, that Solomon asked *Wisdom* of God how to rule the Kingdom of his Father, which although very great in doing justice to his own Species; yet this was small which he asked in comparison to that the Lord bestoweth upon him ; for he had *Wisdom*, Riches, and length of days given to him in great superiority to others, in that he asked aright ; and this Solomon in all his Writings prefers *Wisdom* before any other Gifts ; for all things by him are compared to Dung and Dross in comparison of it, and one

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of the principal Seals of Wisdom, is as
a wise man saith; O Man, know thy
self, and in knowing thy self thou
wilt know from whence thou wast
created, and of what, and by what
means thou art upheld, and how
Wisdom must flow in, and from
whence; and so thou wilt know thy
Power and Office, and what degrees
and measures to take in the Exer-
cise thereof, for the advance and
right use of the Creature, that God
in all may be glorified, &c.

For surely, Nature alone teacheth
thus this great Lesson, that the right
use of the Creature ought to be observed
with great circumsp. etion; for if thou
art not temperate in the Exercise of
thy Office, thou tak'st off the Crown of
thy own glory, for that Intemperance
producth Diseases, and Diseases are
part of the effect of the Curses, as being
Death's messengers, and the Arrows of
the Almighty for not using the Mercy
aright; and here the Blessing becomes

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A Curse, and thou art found guilty of depriving thy self of the great benefit designed of the bountiful God for thy Subsistence; and so thou mayst expect at the final end the dreadful sentence, where the Body, Soul and Spirit shall be cast into the wrathful Fire, there to remain time without end; for as the Prophet saith, the Worm never dyes, nor the Fire never goes out: And thus man in all states hath the excellent Princ pl of Immortality in the Sentence of his Fabrick; therefore I heartily wish that every one might know his own Excellency, and improve his Time and Talent aright, & not to be like the slothful Servant that tyed up his Talent in a Napkin, & buried it in the Earth; and this un worthy Servant, when he had done all this, complaineth that God was a hard Master: but this I can testifie, that he requires of no man more than is given, and where much is given much is required; some have five, others fiftie, and the Improvement was equal,

for

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for the Improvement of the five Talent
was as acceptable to the Lord as the im-
provement of the fifty; for the Lord
manifested in the Gospel by the Widow's
Mite, that the Will is as acceptable,
when done in true Faith, as a Deed of
far more importance that is not so, ye
far more acceptable, &c.

Now the Mercies that the Lord
hath bestowed upon the Inhabitants of
this Land are many: But the Returns
are small, for too many do not con-
sider the Excellency of themselves, or
the greatness of the mercy bestowed,
but is swallowed up, as I may say, in the
Excess and Intemperance, and so turns
the Grace of God into wantonness, as is
evidently seen by the grand Debaucheries
this Age aboundeth with, for men
delighteth in the Sphear of the wrathful
Principle, from thence is sent forth
Principles & Practices agreeable to such
a Nature, and so neglects not only their
Obedience to the word of God, but also
will start up new Atheism to maintain
and

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and plead for their Lust, use Schismatical Doctrines, which flow into the Pit of Perdition; these have the austere and lustful Principles so kindled by their intemperate Ambition that they lust at all, & are never satisfied, but would enlarge their Tents & Borders, building of larger Store-houses, desiring nothing more, than to eat & drink, and be merry, when alas, they do not know, but as it is said in Scripture, this very Night thou shalt or must dye; and may be in their Sins too; and what must be the Portion of such, seeing there is a Woe pronounced against such as dye in their Sins; therefore while you have time prize it, and esteem not the shadowy Fig-Leaves beyond the covering of Gods spirit, nor the forbidden fruit more than obedience to Gods command; for if so, thou shalt not only lose the Comfort of the inestimable Paradise, but also may have the dreadful Portion amongst the Dogs and Sorcerers without the walls of the holy City, which every true Christian

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Christian man & woman ought to labour to be delivered from by Temperance, His-
mity, Fasting and Prayer, and by a
feastful Faith on Jesus Christ, by whose
merits, and by the Blood of the Covenant
we are so bountifully redeemed, &c. Then
much for general Considerations con-
cerning man's Office, and his right use
thereof, so that I shall now come to
consider the Benefits that do concern with
Temperance, and those disadvantages
that do arise from the neglect thereof.

First, The benefits that proceed from
Temperance are many & wonderful;
first, It gives sound Judgment for to
discern things aright, and how the whole
Creation stands in Harmony in the
great and lesser world, and what a sim-
pathy and fellow-feeling they have to-
gether, that if any one part suffer or
rejoyce, the whole will receive of the
effect made; so that if by Temperance
we observe the right and moderate use
of the Creature, by which means Health
is wonderfully preserved, and long Life.

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expected; for why the Spirits are Char-
riot of Life, those being kept brisk, serene
& free, & not burdened with stupifying
and obnoxious Vapours, so retains their
Power, in preserving the Qualities in
a due and equal motion, thence the Ar-
cheus, the Spagyrical internal Fire
have power to exercise its Office in disso-
lution, separation, digestion, purification,
distillation and exaltation of those spi-
ritual Essences, which do not only main-
tain the Fabrick of the Body, in Judi-
corum, but by this means the Spirits,
Mind & Body are strengthen'd & fitted
for to search into the most obstruse Se-
crets of Nature, & by consequence such
may sooner expect to obtain universal
Science than others, as namely the Salt
Mirabulus, the Liquor Alkahast, and
Mercury of the Phylosophers, with her
grand Panaceæ Aurum Potabila, and
perpetual Lights of the Magia, with
their Altable Glass, Tyron, Purple
and Crimson Dye, and other such My-
steries which are ordained for the wise

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in Heart to enjoy, for such by their temperate Life know how to make a right use thereof; and thus for a Reward thou hast not only wisdom, but also Riches, Honour and length of days so that Temperance is a Virtue highly to be esteemed of; seeing it is an inlet to so many others, which produceth all those blessed Fruits that are to be enjoyed on this side of Immortality, therefore I recommend it to all as a most precious Jewel, which if it is received and practised, they will find the wonderful and effectual Virtues thereof. And thus I shall desist from Temperance at this time, only leaving of it as the Cause of much good.

Now as to Intemperance, is on the other Hand, the Cause of as many Evils; for we see by experience, this Glutton never esteems the benefit of these Virtues, for that he is never better satisfied than when he is gormandizing himself, making, as I may truly say, his Belly his God, for he riseth in a Morning, and

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and ever easeth to put the Bottle to his Mouth, until he hath made himself drunk, and hath absorbed all his Faculty, & is in the excess of the abomination of the Beastly Nature, nay, worse than the very Beasts of the Field, for these answer the end of their Creation; only take it that is sufficient in Nature for their substance; their Sake to a greater them, is the penetrating Power of the Air; they have generally no other Bed but Earth, nor Canopy but Heaven; when as the Glutton not regarding this, lies upon his Couches of Luxury, and Bed of delight, and is unmindful of the Cryes of the Poor; and although Lazarus woul'd accept of the Crumbs that fall from his Table, yet he may not have them, he rather give them to his Dogs: As to this kind of Intemperance, is so abominable that we want place to resent it, therefore shall pass it by here, only recommend to their consideration Christ's Parable in the Gospel, concerning a certain Rich man, &c.

Now

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Now there is another sort of Intemperance, which is in many senses like that of the former, which is, viz. the Mizards Intemperance; is making his Money his God, he cares not how he comes by it, so he has it, and grizes it in with ten Thousand Lyes, taking all advantages at Catching and Over-reaching; he cares not who he wrongs so he can multiply his Profits, and wipes his Mouth with this, that certainly a Blessing attends him, because he is rich, and so calls Riches Gods Blessing; and therefore by consequence he must be a Servant of God; and so thinks that his fellow-Creatures that are not in the same Abilities with them, let his Acquisitions be what they will, he is not worthy of his Converse, thinking of him a Maggot, or some pitiful Fellow, that hath committed some banious and crying Sin, or else surely such Judgments would never attend them: But let such rash thinkers know, they may for certain be mistaken in all this, for was it

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not Christ's command, that Christians
should board up Treasures in Heaven ?
but not in Earth, because they are so ge-
neral at the Devil's dispose ; for in the
time of Christ's Temptation, he showed
him the Riches of the World, & the Glo-
ry thercof, & said, They were at his dis-
posal : If not, they are such Objects as
binder, many times, the Creature from-
pressing Eternity ward ; for this Reasons
Christ saith, Its harder for a Rich
man to enter the Kingdom of God,
as for a Camel to go through the Eye
of a Needle, &c. This kind of Intem-
perance is generally attended with ano-
ther, viz. Covetousnes, which is a long
Eye to other mens Estate, Knowledge
or Art, and will undertake many sinis-
ter Practices to accomplish their ends ;
but such Pretences are generally at first
gilded over with that of Religion, yet
at last, when their ends are not fully an-
swer'd, they will gratifie thee for what is
done, with telling thee, They desire
not thy Acquaintance, without they
could

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could get more by it: But let such
know, that they wear on their Fore-
heads two of the Beasts marks, viz. Co-
vering their Neighbours Goods, and the
Sin of Ingratitude, which is worse than
the Sin of Witchcraft.

Lastly, There is an Intemperance which
involves in Sin all the rest, viz. that of
desiring Glory, and to maintain it, they run-
ning into such Notions and Doctrines
which hath no Harmony with sound
Reason, and the Law of Nature, or
written words of God. Now all these
are such Intemperances as to take off
mans Dignity to rule as Man, being not
only deprived of Wisdom, and true Un-
derstanding, but also even of the Light
of Nature, which would show them they
are riding in the Chariots of Death,
driving as I may say, Jehu like, to the
pit of Destruction, where the Topet
was prepared of Old for such that have
dishonoured God, and their Parents, by
running into that by which they make
themselves guilty of self-Murder; for
so to many in this Generation are like

imma-

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immature Fruis, fallen from the Tree,
are that before they ripe they are half
Rottenness and such like Inclemperan-
ce, are become the crying & banious Sins
of this Age, that have so exceed the
wrathful Principle, so that it generally
woks in them, in order to extinguish the
fuel of the Lamp before the Natural
Pendus; if the Oyl is exhausted: Now
peradventure in others not so suddenly,
yet it turns with so much Scorne and ex-
halation of corrupted Fumes, thence
spains the Vital and sanguinizing Spirit,
whence Nature is oppriest, and so pro-
motes Iniquity by Humors, and so
such a curse anguish & affliction of Mind
& Body that while such live, they live in
misery, for one groans under a Consump-
tion, a second crys with the Sene, a third
roars with the Gout, a fourth trembles
under the Palsie, and other such like rea-
bellions Diseases, which are so invetered
in by Custom, and so become Chronicall
and Hereditary, for these Imp'ft ana-
god Seeds, which issues forth in the

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wretched Qualities, to other Generations, which branches forth such Diseases, that is a scoff of Gallanick Medicines. Thus Reader, as Temperance is the cause of much Good, so is Intemperance the original of many Evils. Now as the learned Physicians say, The Cause being known, and suitable means applied, there may, it be expected, successful effects to follow; Thus much for the Virtue and Vice of Temperance and Intemperance. Now I shall proceed to some Observations in the rights uses of foreign Growths.

The all-wise Creator, without exceptions, created all things for the use of Man; but man's Wisdom, as in a free-will, is required in the using them aright which I shall in great measure show for the Information of such as might be unwilling to come short in this point; then they are thus to conceive, that every Climate produceth some different effects from that of another, whether it be those where the Sun is elevated or depressed;

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pressed; for although the general Spirit that nourisheth all things is one, yet doth it work divers effects, according to the various Forms that the Archeus of the said Matrix impregnates it with, which are thus to be conceived, a Man, whether White, Tawny or Black is one in species or kind, yet different in form, figure, and manner of Texture, for some are more hot, the others more cold in Constitution; and thus it is with the different Plants of the same species or kind, work different effects; yet although this is of such great importance, yet few consider it; although by experience we see that forreign Rubarb from its innate heat will work in half quantity upon English Bodies to that of their own; and again, that which may be Medicinal in one Land, may be destructive in another, as having an innate quality estranged from that Climate; thus Oryzum is taken in Turkey as a Bals. mick Food, which maintains all their faculty in

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in such a vigorous agility, that 'tis affirm'd to give Courage & Strength; & 'tis found by experience, that if the Turk is deprived of the use of it, they dye sooner then they would, if they were finch to half the quantity of Food; yet in England what stupendious effects does it work, for ten or twenty Grains is sufficient to cause one to do his last, like as a mortal Peyson; but 'tis clear from what hath been said, that in its center it is not such, but only works this effect upon colder Natures, by the activity of the warmth of its internal Sulphur, which sends forth the Vapour; Note this thing cannot happen from English Popys, altho' it is a kind of Opium: The same thing is to be understood by the different products of Wine, viz. those of France, from those of Germany and Italy, and these from those of Spain and Portugal; for the more hotter the Sun is, the more is the Fruit matured, and delated; from whence it is that Rich and Luscious Wines admits of no arget.

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Thus it is plain to be conceived, that the all-wise God hath caused every Land to bring forth such Products, which is most suitable for us own Inhabitants; therefore as Paracelsus saith, It is a meer dotage & carelessness in a Physician to neglect being a perfect one of his own Nation; that is, by experience, he is to know the Nature and Virtue of those Minerals, Vegetables, and Animals, which its own Archeus affords etc, which is sufficient for a true workman in Physick, especially if they know the Nature of Salt Mirabilis and Dalilah of Nature, in its fermentative Virtue.

But for incoragement of that Traffack which employeth Thousands in great Prosperity, ye are to consider the right use of forreign Growths, as they are brought to us, that so we may use them aright; First thou art to know, that is Heat that makes a perfection and maturation of perfect Bodies; for example, there is abundance of the Sperm powder

9.

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of Gold in England, but the Climate is too cold to bring Maturation, the Airs being more crude, gross and impure in cold Countries than in hot; we have many Examples of this by the Maturity and Immaturity of Fruits; for as Sandivogius saith, The Orange Tree in Pelonia do grow like other Trees.

Also in Italy and elsewhere, where their native Soil is, and yield Fruit, because they have sufficient heat; but in these colder Countries they are barren, and ever yield any Fruit, because they are oppressed with Cold; but if at any time Nature be merrily and sweetly helped, then Art can perfect what Nature could not; so that where-ever the Fruit of any Country hath the full rays of the Sun, there the Fruit is more mature and ripe, so that the lesser quantity of it will sustain Nature to those that live in colder Climates, and should such presume to eat or drink it in large quantities, as those of the same Climate do, it would prove disadvantageous.

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gious to them; for a great Fire soon extinguisheth a small one; and altho' the Phylosophers Tincture is a Panacea against all Diseases, yet as St. Augustin saith, Many of the Wise Men have destroyed themselves by not knowing the right use thereof. So it is in this very case, for the more subtle any Fruit is, the lesser quantity doth suffice; now it is warmth only that give subtlety. For we see by Experience, that Fruits of colder Climates may be taken in the largest quantity, &c.

These may be observed as general Rules, until I shall enlarge more on them, which doubtless will be in other Volumes, written by this Author for that purpose, and the mean while he knows that the careful Observers will conceive his mind by what is already done; therefore I shall conclude with this concerning the use of forreign Growths, and so proceed to give some wholesome Directions concerning the Growths and Products of the

Nether-

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Netherlands, and its neighbouring Country England: It was chiefly for this end the Book was written, as may be discerned by these following Reasons.

The first Reason for why this Book is written, is to let the Industrious know, that there is Wines and Vinor Spirits to be made out of all sorts of Growths, as is touch'd at in the first Paragraph; also that the Taste of Wines are altered by the signature of several Herbs; and so by consequence many Artificial Wines may be made from the Growths of these Lands, namely from Apples, Pears, Peaches, Plumbs, Apricocks, Cherries, Raspberries, Blackberries, Goose-ries, and many others, &c. And then again, Exalting by Herbs; and thus brought to show forth some excellent Vertues, which may be yet more & more advanced by the noble specifisated Sulphurs or balsamick Oyls so prepared, as to be fermented in; but this being specifically preparation, what the Essence

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of Wine, & the Essential Salts, together
with Salt Marabulus, and Salt Ele-
borate, & Element of Fire of Venus,
and such like Arcanums, which doth re-
fine, exalt, cure sick, diseased and ropy
Wines, without the Poyson of Arsnick;
but these belong so perfectly to a Son of
Art, together with making of small
Wine strong, that I thought good to
omit them, until the People were in-
formed by plain Words, Examples and
Demonstrations, such indeed as will
sue with all kind of Genous; otherwise
this little Treatise might prove as un-
profitable, as some others have done,
which serves more to amuse than in-
struct the Ignorant, especially in such
things that they are not accustomed to;
and so many noble Inventions have been
laid aside as unpracticable, to the great
disadvantage of the Land, and dishon-
our of Art and Artists, which might
have been in great measure prevented,
if the Artist doth proceed in teaching
of his Art, as the wise School-master

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doth with his young Schollars, beginning first with their A, B, C, and thence proceeding on in a regular Method, until they are able Gramatically to shew the Root of Languages: This is a method I have desired to follow. And altho' this Book is but as a Mite in Phylosophy, or as an early born Babe, just able to speak the innocent Languge, yet if none rish'd by its Guardian with a favourable aspect, it may grow to such a manly Stature in Art, as to become serviceable even to its choiseſt Sons, &c.

By this means the industrious and honest minded might be encouraged by such Manuductions, as to be able to supply their defects at home upon such grounds, that these Wars may become vendable in other Lands, to the great advance of their own; and so in time the waste Lands, Forreſts and Mountains may be turned to pleasant Gardens, and fenc'd Fields filled with all manner of growth, even Flax and Hemp; by this means many thousands

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thousands of the Poor might be so im-
ployed, as to receive therefrom a much
more comfortable subsistence than o-
therwise.

Therefore O ye Nobles and Gal-
lanis of this English World, I thought
it convenient, to let the excellent Spi-
rited amongst you know (as you perform
your places, as encouraging of eve-
ry useful Art) that this your Land
doth richly abound with such Growths
and Products, that few Lands excel it ;
for this Brittanish Island brings forth
that Chaos, from whence ariseth the
first Matter and Seed of the Mineral
Kingdom, out of which is not only pre-
pared the Author's Salt Panaretus,
but also all those substantial Glories of
the Mineral Kingdom, and Medicinal
Monarchy, which the Phylosphers have
written of : Also as for Cloathing,
your Manufacturage helps to cloth the
Inhabitants of other Lands ; the chief-
est thing you want is Flax, which if it
was but industriously encouraged, it
might

By way of Introduction.

might be so produced as to abound: As to Food, it is with such great variety of Dishes that is not only sufficient to refresh, but also pleasingly to answer the greatest Curiosity that the most difficult Palates might modestly require; the like is to be understood concerning Liquors and Wines, which would be in a super-abundance, was but that almost sacred Law of Temperance but duly regarded.

For these and such like Reasons was this Book printed, and taken a part from my Chymicus Rationlis, which was composed from my serious review of that Art, which may in time also see the Light; therefore I thought it convenient to let the Reader know, that as I have come among the Lovers of Art and Ingenious Men so as discourse of things of this kind have happened, that some have been very desirous that I would first in plain Words communicate to them the Receipts contained in the subject matter here treated of, or else that I would be so publick-spirited, as to print them now; for substantial Reasons I was not willing to deny one of the two, and for the same, made choice of the latter, for that the former would have attended me with Difficulties and Expence, to have ob-
liged

To the Friendly Reader,

lized the great variety of Acquaintance; and when this had been done, it would have fallen short, peradventure of satisfying the hundred part of the Desirers of things of this Nature, or much less to serve the multitude.

Therefore, as it is generally published, so I hope it will be accepted accordingly, seeing I recommend not so much my self, as those practical Assays in making Artificial Wines from those gross, which to our knowledge, was never so fully demonstrated before, or written of in this kind, and if they were, it makes nothing against this, seeing it is so generally acknowledged, that there is never a thing so well done but that something may be added to it in every Art and Science, and more especially in this of man's great Office in the Field of Nature, which if promoted in the acceptable way. I have desired Recompence, and shall labour in my day & time, to be as serviceable as in me lies to the Sons of men, in the resolution of which I will conclude this Introduction, & subscribe my self a Friend & Lover of all Industrious Improvers of Art, under what denomination soever they are to be found.

Written in the English Tongue, by the Author, from the Original, as it was delivered at his House at the Sign of the Collegium Chymicum, Rotterdam.

W. T. worth, Geboortigh September 8.
tot Shipharn. 1690.

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The

A New Treatise of Artificial
Wines, or a Bacchean Ma-
gazine.

The First Part,

Treating of the Right Way of making
Varieties of pleasant Wines, from
the Growths and Products of most
Lands in Europe, whether Fruits,
Berries, Flowers and Herbs, &c.

For in the Spygarical Desecction and
Fermentation of Concrets, we find
by experience that there is a *Cali-
dum innatum*, or the hidden specifying
quality of Sulphur in all Beings whatsoever;
and there is no Body, if rightly desected,
but gives demonstrative Proofs thereof,
and doth yield either urinous or vinor Spi-
rits assids and alcalizates, which is Sulphur
incorporated with the grosser part of the
Body being made fixt by the Fire of Con-
flagration, and contains it Sulphur in occul-

to ; for all Salts are falline Sulphurous, and all Sulphurs are sulphurous falline, as will be manifested by their union and Retrogradations of Form and Volatilization of the Body which gives Vital Fatness, and an Exalting Quality to others, and principally to Vinor Spirits ; for example sake, in the *Spygarical Separation* of any Vegetable, and its Exaltation again by the union of the *fixed Salt* and *essential Oyl*, and being brought to a *Balsamick Spirit*, this Spirit being imbibed, manifest its *Calidum Innatum*, or enriching Sulphur, which doth give life, substance, and a sulphurous fatness, Exalting both *taſte* and *smell* of Wines of the same Species. Thus the *essential Salt* of *Wormwood* Exalts *Wormwood-Wine*, and gives Fermentation thereunto, and makes it pure Wine indeed, as Wine Refined from its *Lees*, and yet to have durable qualities. If I should but enlarge my self in the Philosophical Reason of these things, this Volum would swell beyond the intended bound, which is only designed to be but of Six Pence price ; and therefore I shall refer the Reader to other Volums the Author wrote for satisfaction in these points, and shall proceed to our intended purpose, (viz.) To manifest their *Sulphurs*, and so to make Wines ; for we see that Wine may be made

of every Vegetable concret, and principally *Herbs, Roots, Barks, Leaves, Flowers, Grains, Seed, Honey and Sugger, &c.* by Fermentation, yieldeth a true *Vinor Spirit*, which when Rectified from a *Vitrolick Alchallizes*, it loseth the qualities of the *MediaVita* of the Concret, & so is not discernable from others, as we shall more largely demonstrate in the Paragraph that treateth of the Artificial way of making of *Brandy-Wine*, and therefore shall proceed regular in the making of a Wine from the Herbs and Flowers, as is said, which will be wonderfully advantagous to the Diseased, by a manifestation of their true Medicinal Vertues; For example sake, if thou wilt have the true *Wine of Roses*, then take the Water made with a cold Still, and the Flowers fresh and clean picked, and by Fermentation thou shalt obtain thy desire: The like is to be understood of *Wormwood, Mint, Balsme*, and others, and these will shew their superiority to those which are only made by the Infusion of the Herb in pricked and damni-fied Wines, in that those have lost much of their Vital strength, and so the People are many times deceived in their expectation in the drinking of those Wines, for that it comes short of the Vertues they expect there-from. The like is to be under-

stood by Scurvey-Grass-Wine, and others so made; for that very Reason I have design to furnish every Family with Wines of their own Products, which being made without sophistication, doth shew their satisfactory effects, &c.

But before I proceed to demonstrate any particular Wine, I think it convenient to mention the ways used in the making Wine of Grapes, which being understood, the others will not seem so difficult.

Example.

Now in those Countries that abound in Vineyards, they proceed thus; The Grapes when Ripe, is pounded in Troughs; or the more common way is, to put them in large half Butts or Tubs, and tread them with their Feet, and afterwards with a large Press they press out the Juice, as is done in making of Syder here in England; this is barrelled up, and let stand to ferment, and to clear and refine it self; and then they draw it off into smaller Casks from its dregs; and this is performed Naturally and Artificially by Fermentation, until the Wine comes to a good body, and is fine. Observe, they do not stop the Bung-hole in its Fermentation, but lets it stand with a large

large Pebble-Stone on the Bung-hole, by which means it is kept fresh and brisk the longer, and is not so liable to become sower. Thus in *Rotterdam* I have drunk *Rhenish Wine* of considerable age. Observe, that Wines are preserved from Corruption powerfully and effectually, as experience sheweth by the fumes of burning Sulphur-Vine.

These are general Rules for the making of all sorts of Wines from the Grapes, but every Country may have some variation in their way, and instruments used; but however, from what hath been said, thou canst not be ignorant how to make a guess of the others; for by a Penny we know how a Shilling is Coined. For the other Wines are as followeth.

First, Of *Vinum Rossarum*, or *Rose Wine*.

Fit a Glass-Basson or Body, and put in three Gallons of *Rose Water*, and cover the Liquor with a convenient quantity of *Rose-Leaves*, and cover the Body close, which is best with Pewter, and put it for an hour in a Kettle of vapouring Water, for to purchase the whole strength and
C. 3 cincture.

(6).

Vinæture of the Rosæ; then take it out, and when cold, gently wring the Liquor from the Leaves, and steep more fresh Leaves in the same Water, work as before, Repeat this seven times, till the Water is very strong with the Finæture; and then to every Gallon of Liquor add three pound of Loaf-Sugar, and stir it till it be thoroughly melted, and put it in a Cask, and set it in Fermentation in a cold Cellar, and in a Month it will be fit to drink.

Its Vertues.

It strengthens the Heart, refreshes the Spirits, and gently cools the Body, making of it Lenitive, and so purges the first Veins of Flegm, and something of Choler: It abates the heat in Feavers, quenches Thirst, mitigates the Inflammation of Intrals; and in fine, it may be used as a good Counter-Poison.

Vinum Grossularia, or Goosberry-Wine.

Take six pound of Goosberries, bruise them very well, but not to mash, and put them into a Vessel, and pour upon them

them a Gallon of pure Spring-Water, and let them stand stopt in a cool place twenty four hours, and then put them into a strong Canvas or Hair-bag, and pres out all the clear ; then measure how many Quarts of Liquor you have, and to every Quart add half a ponnd of fine Sugar, and Stir it till it be throughly melted, then put it into a Vessel, and set it in a cold place, or else it will grow sower ; and so let it work three Weeks or a Moneth , the Vessel must be filled full, and bung it down close that no Air come in : After it is well wrought and settled, let it be drawn off into smaller Casks, or else bottle it up, which set in a cold place. Thou art to observe in the choice of the *Goosberries*, they be neither fully ripe, nor too green, for the full ripe will make it thick, and the green will make it sower ; but let them be taken just as they are turning ; be careful that ye stop not the Bottle too hard at first, nor fill them too full, &c.

Its Vertues.

It is excellent in hot and burning Feavers, or Agues to be drunck as a Cordial : It stayes the Belly, and cools hot Stomachs, and stops Bleeding , metigates Inflammations.

it abates wonderfully the Heat of the Face from hard Drinking, by its cooling of the Liver: It provokes Urine, and therefore of great use in the Stone: But it is not altogether so proper for cold Stomachs, for fear of clogging the Tones thereof, &c.

Vinum Ribes, or Currans-Wine.

Take four Gallons of fair Water, and six Pound of fine Sugar, and boil them for half an hour, and scum them well, and when it is cold, put it into a Barrel, and add equal quantity of the Juice of Currans pressed through a Bag in a strong Press, and to every Gallon of this Liquor add two pound of Loaf-Sugar, and let it be dissolved therein, as hath been said; and you may add two or three Spoonfuls of Ale-Yest, and let it stand in Fermentation until it becomes clear, and refines it self, and then draw it into smaller Barrels. Observe, the *White Currans* maketh a most Excellent Wine, which will imitate some sort of Wines that come from the Grape: The *Red* also makes good Wine, and drinks exceed-

exceeding brisk: But the *Black Currans* is the most noble in its Medicinal Operation.

Its Vertues.

These Wines are excellent to resist Putrifaction, quench Thirst, strengthen the Appetite, stops Vomiting, fortifying weak faint Stomachs: It is excellent in *Mother Fits*, and provokes their Courses, and diverts the *Epilepsie*. Observe, that *Mulberry* and *Raspberry-Wine* may be made in the same manner, and is excellent against Inflammations, *St Anthonys Fire*, and the like. But French prescribes thus. Take a Gallon of *Sack*, in which let two Gallons of *Raspberries* stand steeping the space of twenty four hours, then strain them, and put them to the Liquor, three quarters of a Pound of *Raisins* of the Sun stoned; let them stand together four or five dayes, being sometimes stirred together; then pour off the clearest, and put up in Bottles, and set it in a cold place; if it be not sweet enough, you may add some *Sugar* to it.

Vinum Primula Veris, or
Cow-slip-Wine.

Take three Gallons of fair Water, and five pound of Loaf-Sugar, and boil them for half an hour, and scum it well, then let it cool, ready to be wrought; then put in four Quarts of pickt Cowslips, gently bruised with two Spoonfuls of Ale-Yeast, and one pound of Syrrup of Lymons beaten with it, and a Lymon-peal or two, and let them stand close stopped three dayes in Fermentation; then strain away the Liquor from the Herbs, and put it into a Barrel, give it just room to work, and so let it remaine one Moneth; then draw it off into Bottles upon a little Loaf-Sugar, Cork it, and tie it down close, and it will keep a Year about: The like may be done with Primroses, or any other Flowers.

Its Vertues.

Cow-slip-Wine being drunk, is good against the Palsie, Convulsions, Cramps, and all Diseases of the Sinnewes; also against the pains of the Joynts, and Gout; and also excellent for those that are Burst.

Vinum

Vinum Cochlearia, or Scurvy-grass-Wine.

Take Scurvy-grass Wine in May, June, or July, and stamp it in a Stone-Morter, and put it in a large earthen Pan, and sprinkle it over with a little Powder of Crystals of Tartar, and smear it over with Honey, and cover it close, and let it stand so for twenty four hours, and the mean time decoct Honey to every Gallon of Water three Pints of Honey, and gently boil it half an hour, strain it, and take it from the Fire, and when almost cold, put your Scurvy-Grass into a Barrel, and pour the Liquor on it, and in a gentle warmth let it stand in Fermentation, covering over the top with pieces of Bread spread over with Mustard, the Mustard-side downward, and so let it be fully Fermented, take the Juice from the Herbs, and leave them dry, and put the Liquor a second time in, fresh Herbs, and Ferment as before, and then refine it with the Whites of Eggs, Flower, and Syrrup of Mustard beat up together, and when sufficiently stale, then it is the true Wine of Scurvy-grass; but your Fermentation must be in a cold place; and if

you

you intend to have a high *Spirit of Scurvey-grass*, repeat seven times the Herbs shall be when we come to shew how to make into a Spirit, which shall be in the second Part.

To make Meade.

Take twenty Gallons of the best Spring-Water can be gotten, and put it over the Fire, and let it stand for two or three Hours, but suffer it not to boil; and to every Gallon of Water add three pound of *Virgins Honey*, and let it gently boil an hour or more, and take off the scum in the boiling; and when it is almost cold, add two Spoonfuls of Ale-Yest to every Gallon, and so let it work two dayes; then barrel it up, and add to every Gallon of Liquor Nutmegs, Mace, Ciment in powder each half an Ounce, tye it up in a Bag, and cast it into the Liquor, then stop it close for a Month, two or three, the longer the better; draw it out and bottle it, and a bite of Loaf-Sugar.

Another highly esteemed of.

Take to every Gallon of the cold distilled Water of Cowslips, or Spring-Water, two Pound of the best *Virgins-Honey*, and to
every

every twenty Gallons add in the boiling a good handful of *Marjorem, Balm* and *Rosemary* each together, and before it be quite cold strain it through a Sieve, and ferment it as before is said; then add in the Barrel *Cinnemen, Nutmegs, Mace, Ginger, Orice-Roots* half Ounce, and three or four *Lent-Figs*, and let it work and refine as the former, and bottled in the same manner. Observe, that French shews the way of making *Matbeglin* stale quickly, by covering over with Bread and Mustard, as is said in *Scurvey-grass-Wine*.

To make an Artificial Claret.

Take the Juice of *Clary*, or the Water of *Clary* distilled in a cold Still, one part *Redstreak*, or *Pippin-Syder* half a part, and add five or six Pound of *Malaga Rasons*, and beat them in a Stone-Morter, and let it Ferment close covered over the space of fifteen days, stirring of it every second day, then pres out the Fruit, and put to the Liquor into a Barrel, with a little *Cristals* of *Tarter*, or the fat Mother of *Claret*, and to every three Gallons add a Pint of the Justice of *Black-Cherries* and *Cafe-berries*, or *Black-berries*, and covered over with **Bread**

Bread and Mustard, and so will it refine and come to be Excellent Wine. Observe, with the Mother of Hogshead of any Wines, a Hogshead of Wine may be made not much differing from its Original; now in fortifying your *Artificial Claret*, that if you take a Pint of the Spirit of *Clary*, and the Whites of two new-laid Eggs, a dram of *Ising-Glass*, and three Spoonfulls of fine Flower, two Pound of the Syrrup of *Clary*, all being beat together, and refined down, and thus does it come wonderful Rich.

To make an *Artificial Malaga Wine.*

First take a Wine-Barrel hooped and dressed, with one end being open, to which a close Cover must be fitted, which must be to take off and put on at pleasure, set it in a warm place, Winter or Summer, and fill it full with clear and pure Water, to each three Gallons, put six pound of the best *Malaga Raisins*, which you must bruise in a Stone-Morter, and then strow upon the Water upon each twenty Gallons, of which you must cast a handful of *Calx Vitre*, then cover the Vessel close with the Cover, and cast Cloths upon it to keep it warm, Barrel

warm, and let it stand four or five days to work as Wine or Beer do, when they be new; then see if the Raisins be risen up to the top of the Water; if so, then put them down again, as before; let them thus stand three Weeks or a Month together with the Raisins, being every fourth or fifth day put down in case they rise up; then put a Tap into the Vessel three or four Fingers above the bottom, and try if it be good, and taste like Wine, if not, let it stand a while longer; but if so, draw it off into another Wine-Vessel, and to every twenty Gallons that you have drawn off, put a pint of the best *Aqua-vita*, two new-laid Eggs, and a quart of *Alligant*, beaten well together, and let it stand in a Cellar as other Wine doth, till it be clear and fit to be drunk, not only this *Malaga*, but the Author do also suppose, that thou mayst by these Examples, invent and prepare several other sorts of Wines, which is not here set down, by thy having knowledge of different Herbs, that bears the stiptick assid or mild Taste, and have a Signature with the different Sulphurs of the different sorts of Wines; and *Ripadavia*, and *Riballa*, and *Canary*, *Tent*, &c,

*Now an Observation in making Wines
of Flowers, Herbs, Berries so
fermented, gives a good Spirit be-
ing distilled.*

Take what *Flowers* or *Herbs* thou
please, for example sake, let it be
Elder Flowers, and braise them in a wooden
Morter, and to every Peck of Flowers add
a Gallon of Water, and four Pound of Su-
gar, or if thou please, half the quantity of
Sugar will serve, barrel them up, and let
them stand till they ferment and work,
froth, and flowers, and smell very fra-
gant: this Fermentation may be promoted
with a little *Cristals of Tartar*, and Ale-
Yest, and so the Spirits must be kept in to
preserve its Vigallity. The way to exalt
these Spirits, will be shewn in the next
Book, where we shew the manner of Ex-
alting Wine into *Vinor Spirits*: Thus thou
seest it in short, the manner of preparing
Wines. The way to Exalt Wines higher,
is to give them proper Food, which is pure
Salt of Tartar, sweet Flesh, but more prin-
cipally the Volatile sweet Salt of *Tartar*.
And furthermore, Wines are often Enriched,
and

& made more noble, by Drawing or Racking
of small Wines, and putting of them upon fat
and rich Lees, or Mother, and Refining down.
Again, there are many more things to be said
of Wines, and to make them of various
sorts in taste and smell like the Herb, or
Arromatick, with their Oyles of either of
them so Prepared as to unite either with
Water, or Spirit of Wine, and so ferment-
ed in ; but the most principal way of all to
make variety of excellent Wines of the
smell & taste of the Herb, with their essen-
tial Salts ; but this cannot be performed
without thou art a Spygirical Phylosopher : So
that I shall leave it at present to a fitter
oppertunity.

The Second Part,

Containing the Right way to ferment
& prepare Low Wines, from Grounds
and Damnified Fruits, in order to
bring them into Vinor Spirits, and
to distill Proof Spirits from any of
the aforesaid Wines, and applying
them to many Offices in the Medi-
cinal Monarchy, &c.

First, Of Malt: 2dly, Of Beer and Syder:
3dly, Of the Grounds of Beer and Syder:
4thly, Of Mollassus: 5thly, Of Damni-
fied Raisins: 6thly and lastly, Of Low
and Dead Wines, &c.

First, Of Malt.

Take four Bushels of ground Malt, and
put it into a large Hoshead made for
that purpose, to stand upon its end, and have
a Cover to keep in the steem, with a hole
in

in the middle to put in a Stick to stir it upon occasion, then heat your Water scalding hot, but take care that it does not boil; then put it upon your Malt, and stir them well together, and let it stand till it is cold, and fit to put Barm to it, and then let them work well together for ten or twelve days, till it come to the height of Fermentation, then put all the Grains and Liquor into a Large Still, with a Serpentine Worm fixed in a great Hogshead, with cold Water, to condence the Spirits: beware in the first Distillation not to make the Fire too great, nor the Head must not be lated on at first, for fear it should boil over, and so foul the Worm: you are to Still so long as goodness comes, which thou mayst know by the taste. The way to catch the Spirit that I approve of best, is to let it run through a Funnel into a Hogshead that is placed under Ground for that purpose; and after it hath stood six or seven days, it may be distilled the second time, and this is called *Re&ification*, and will bring it to *Proof Spirit*; if you distill so long as Spirit will come, which is to be known by throwing some of it into the Fire; and so long as it burns it is good. This Spirit is proper for making most sorts of Waters, as will be seen in the Application of these Spirits, &c.

To

To make *Aqua-Vita.*

Take well brewed Beer that is strongly Hopp'd, and let it be well ferment'd, and then if it is not over strong, distil presently for fear it should flat, so lose great part of the Spirits; but, if it is very strong, let it then be very stale, and then distill it, as is before directed, and so there will come forth Low Wines, which must be again Rectified; and if thou wilt have clear from the Flegm, then Rectifie it a third time in Balneum, and so it will be the better freed from its Flegm, and a true *Aqua-Vite* made.

The Spirit of *Syder.*

THe way to make *Syder* is well known in England, and when it is ferment'd and is come to its full strength, then distill it, as is directed, of strong Beer; it may be rectified to what height thou pleaseft, and then it is an Excellent Spirit to make an *Artificial Brandy*.

For the Grounds of Beer and Syder.

THOU art first to observe that if they are very thick, then they must be pressed through a Hair-bag in a great Press, or else in Distillation; this will be apt to burn the Still, you may add to these equal parts of small Wash or warm Water; and to every Gallon of Water a pound of *Mollaffus*, and half a pint of Barm, and a small quantity of the Powder of *Rbenish Tartar*, to cause it the sooner to come up to the height of Fermentation, fit for Distillation, and so distill it as is directed of Malt.

For *Mollaffus*.

TAKE a hundred Weight of *Mollaffus*, put to it ten or twelve gallons of Water, being made warm, and put it into an open Vessel, as is prescribed in Malt; and to every Gallon of Liquor add a pint of Barm, and so set it to work; and if the Tun does not ferment well, then throw in, in Powder, according to the quantity, half a pound or a pound of *Rbenish Tartar*, and so that will heighten

heighten its working ; let it stand ten or twelve dayes till its well headed and ferment, which by practise and experience thou wilt be taught, for if it be not taken in the height of the nick of Fermentation; so that the head of the Tun begins to fall, much of its Spirits will be lost.

Observe, that if thou takest small Wash instead of Water, then the less Barm will serve, and thou mayest have nine or ten Gallons of ruff Spirit from every hundred of *Mollassus*, which may be rectified, as thou pleasest.

Of Damnified Raisins.

TAKE *Raisins* and pound them in a stone Morter, and then put them in a Barrel, and pour scalding Water upon them, and when cold, throw in a good handful of *Chrifals of Tartar*, or *Rbenish Tartar*, some useth *Calx Vive*, ferment them very well, and you may add good Ale-Yeift, and work it up very well in a warm place, draw off the Liquor, and pres the dregs out dry, and distill all, and thou shalt have a very excellent Low Wines, which being rectified, makes good *Brandy-Wine*.

For Dregs of wines, Low and Dead Wines.

Observe, that if you distill the Dregs of Wine alone, then put them into a great Canvas Bag, and press out all the moisture, and ferment that with the decayed Wines, or with after running of Low Wines, warm in these Liquors, and putting all into a covered Hogshead, to be fermented with a Pint of Barm to every Gallon and after ten or twelve days Fermentation, it may be distilled so long as strength will come, which after six or seven days it may Rectified to Proof Spirit.

Observe, That Stum which is the Flowers of fermented Wine, kept in strong Vessels with Iron-Hoops, this will make an excellent Fermentation. It is to be observed, that from Low Wines, and Small Wines, and Lees that Brandyes are made from in France and Germany through Fermentation.

I cannot omit one thing, which is too to much practised by the common Distillers, in order to make their Spirits seem strong, hot and fiery in the Mouth, which to accomplish, they add in the Distillation a pound or two of *Spanish Grains*, which is sold at

the

the Druggists, and this will accomplish their desire ; but I cannot conceive what advantage this may be otherwise to the Spirit. The Author made mention in his first Paragraph, that any strong Sulphur might be bereaved of that Taste, and lose the Quality of the *Medie Visa* of the Concrets, and so to be made not discernable from others, that is by *Vitriolick*, *Coporastick Alcalizates* *Cristals of Tartar*, and the like.

The Author in this point hath made some considerable advancement in the sweetning of Spirits, both in the action of Fermentation and Distillation, and have so far advanced, that he can propose a middle way of making *Artificial Brandy-Wines* in *England*, from their own or forraign growth so near that of *France*, that an accute Pallate cannot hardly discera the difference, and this he is able to give publick demonstrations of.

The Reasons for this is clear, for if thou art able but to bereave the Spirits of its grosser Sulphur, which is very easily done, and the smell and taste is lost as to the precipitated and dominering Qualities thereof, and then a middle Nature may be introduced, naturalizing of it to that of *Brandy*, for the performance of this, *Wheat* is of a principle signature with *Brandy*, as the Infusion of the *Vinor Twigs* ; for be assured, as it is robed of Garment, it will easily receive another

another, and this we are well satisfied is to be performed even on *Ram*, which is the strongest in Smell and Taste of all the other Vinor Spirits, which is drawn from any of the Vegetable Concrets, &c.

To Exalt any of the Wines of the first Book into a Spirit.

Example on the last Recept, *viz.* That of Elder-Flowers, the Wine being well fermented, if thou design to distill it, be sure to take it in the nick of Fermentation, and in its greatest Fragancy; for if thou let it flat, much of its strength will be lost: now put this Wine so fermented into a Still, with its Refrigitory, and distill it so long as any Spirit will come: This Spirit thus distilled may at any time be exalted higher, by putting of it on fresh Flowers with a little Sugar or Honey; ferment again, and distil, and so wilt thou have an excellent and fragant Spirit, purely impregnated with the Virtue of the Concret, according to their *edall & spiritual Qualities*.

And thus from the *Wine of Scurvy-grass* a true Spirit may be made: The Author hath a way to prepare this Spirit so rich and fragrant, that he hath seen none like it in Europe, either for the strength or pleasant-

ness in Tafte : His Spirit so prepared hath these following Vertues.

The Spirit of Scurvey-grass hath an excellent Vertue against the Scurvey, because the Herb have a perticular signature against that Disease. And thus much I will be bold to say of my Spirit, That it gives Circulation to the Blood, by dissolving and dissipating congealed Humors, by its Alcalized Nature : It mundifies, and by its Vinor nature the Venoms are imbibed, and the Humors thined, giving Sanity to the principal Faculties ; for being duly taken, destroys not only the saline, but also the affid and crude Humors, from whence the Scurvey hath its original, whether bred through the eating of gross, raw, crude Fruit, or raw Herbs; or salt Fish of long continuance, are enemies to many, as is plainly seen by the incident of the Disease upon Sea-faring Persons, and especially such as use long Voyages ; for through the multiplicity of salt Food, the Scurvey there greatly abounds : And it is agreed upon by all the learned Physitians, as well modern as antient, which Experience daily confirms, that there is not one Herb in the Vegetable Kingdom of a more perticular specificke Vertue for Curing the Scurvey, than the aforesaid Scurvey-grass ; for its internal Texture is made up of a Volatile Armoniack and Vinor Essence, united with a fragrant, vital medici-

nal Crasis, as may be demonstrated by the true Spirit. Therefore the Scurvey, with all its symptoms, may in great measure be abated, was but this Spirit duly taken in proper time and season, not only for Prevention, but also for Healing, if the Disease is not by long continuance too rebellious; for this is a true Specifick both at Sea and at Land, in all Places and Climates for Old and Young, wherethis popular Disease reigneth, as may be seen by its Specifick Vertues and Medicinal Use, not only to the Scurvey, but also in the Juandice, Dropsie, and many other Diseases.

Its Use and Application for the Scurvey.

This Spirit must be made use of at all times, for the oftener the better, from Twenty to Forty Drops in a glass of VVine, Beer, Tea or Coffee, so as the Patient best likes.

Spiritus Sambucy.

Or a most excellent Spirit of Eldet-Berries, of sovereign Vertues in many Diseases.

Take ripe Elder-Berries, and with a great Press press out the Juice, as you do Grapes in England, and barrebit up, and ferment it very well, according to the highest Rules of Fermentation, with addition

tion of a Pint of White-Wine Lees, and after ten or twelve days distil it in a Lembick ; after forrten days Rectifie it again. Observe, That the Wines and Spirits of all Berries, as *Elderberries, Raspberries, Mulberries, Blackberries, Cherries*, and the like, ye are not to use no Water, but press out their Juices, as before is said, and help on the Fermentation with Sugar, &c. Now any Wine or Spirit that ye design to have strong in Tafte and Smell of the Herbs or Flowers, let them but Reiterate the Fermentation and Distillation, and in each operation, put in fresh Flowers and Herbs in their prime, and then it shall be obtained. Here use *Elder-Flowers*.

Its Vertues.

Its hardly to be paralleld in the Vegetable Kingdom, for it is excellent against all kind of Surfeits, Wind, want of Digestion, Rest, and the like ; also against *Meazles, Small-Pox, Plague*, and all *Pestilential Diseases*, fortifying the Fountain of Life, setting disquited Spirit : It is excellent in all Palpitations and weakness of the Heart, Liver and Spleen : It is of great use against the *Stone and Gout* ; for the *Materia Morbifica*, is an much of a Nature in both these, only differenced by the Scituation of place, for it cleanses, dissolves and opens Obstructions ; and principally those of the

Urata

Urine passages, because it works so powerful by Urine. In fine, the Wine and Spirit of Elderberries have many qualities surpassing most of the single Esses in the Vegetable Kingdom, both to prevent and cure Diseases, as experience will manifest, if it is prepared as the Author does it, by an exalted degree.

*To make a Spirit so high and etherial,
so as to fire Gun-powder, and fit
for China, Japan, and Lack-
Varnishes.*

Take three or four Pound of *Bay-Salt*, and decrystallize it very well, and give it a great degree of Fire, but keep it from melting by stirring of it with an Iron-Rod, till it comes to a very fine Power; before it is quite cold, throw it into a Still, & pour above it two Gallons of *Aqua-Vite*, *Brandy*, or any of the *Proof-Spirits* made from those former Wines, and gently distil your Spirit in Balneum, until all is come over, and so your Flegm will remain in the bottom, and your Spirit shall be more fine at one Distillation, then at two or three without Salt. This Spirit is of great use in Spygarical Operations, as well as in *Varnishing*: the proof of its goodness is thus known, Put some Grains of Gun-Powder in a Spoon, or small Silver-Tar-

fer, and fill it with Spirit, and hold it in cold Water, being fired, but let not any Water in, and if it is good, it will fire off the Gun-Powder; but if moisture remain, so that the Powder is not burnt, then it is not high enough. This Spirit from English growths is worth eight Shillings a Gallon.

I shall now shew the Application of these Spirit, in making several sorts of Cordial Waters.

First, of those which are made, and commonly sold in Shops, which are Annis-Seed, Carraways, Cardemums, Angellica, Wormwood, Mint, Balm, Harts-Ears, and the like.

Example.

Take of Proof-Spirits ten Gallons, and a Pound of Annis-seeds, and bruise them, and put them into the Liquor, or you may add more Annis-seeds if you will have it very strong; & add two or three Gallons of Spring-Water, if your spirit be very high, and then you may draw off the same quantity of Water as your Proof-Spirit was; this Rule serves for the Seeds, but only the quantity is to be diversified, for of Cardemums you must put two pound to the like quantity of Proof-Spirit. As to the Herb Angelica, Mint, Wormwood, and the like; they

they ought to be gathered in their prime, and gently dryed: the Proportions ought to be more or less in quantity, according as thou wilt have the Water in strength of the Herb, for one is stronger than another, and a handful of *Wormwood* goes further than two or three of any other Herbs.

Observe, That in the Distillation of these Waters, there will be apt to come over an Oyl or white thick Spirit thus to be fined as it comes: Take a fine Holland-Cloth, and rub one side of it very well with Black-Lead, and bind the side so rubed inwardly to the lower end of the Worm, which will keep the thickness back, as thou shalt find by experience. This may serve for a general Rule, for all sorts of Waters distilled by common Distillation.

For the Dulcifying, Colouring and Perfuming these common Waters, this following Method serves well.

First make a Syrrup thus, Take six pound of Sugar, and the like quantity of Treakle, and to every pound of Sugar half a pound of Brasile, more or less, according as thou wouldst have thy Water in height of Colour, and two Quarts of the after-running of the Low Wines, or fair Spring Water.

Water, boil them well, keep stirring of them together, till they are dissolved, and then add for its Clarification a white of an Egg well beaten to every pound of Sugar, and when cold enough, Strain it through a Rustian Canopy; and to every Barrel of Water add in five Pints of this Syrrup, with a Spoonful or two of Barm to work it, and clear it, and in twenty days it may be fit for Sale.

A Syrrup for the London Red-Water.

Take one pound of Red-Saunders in Powder, Treakle twelve pound, ~~and~~ a gallon of Water, the whites of twenty four Eggs, boil and strain, as is before directed, let this whole quantity be added to a Barrel of Proof-Spirit; and make a small Bag, and put into it the whites of three Eggs, three Spoonfuls of Barm, one Scruple of Musk, and hang this Bag in the said Liquor, and in fourteen days it will be fit for sale: otherwise you may colour your Spirits with Red Rose-Leaves, Poppy-Leaves, Turnsole and Couchenete, and Alekanet.

Now if thou will make Rich Cordial Writers, then thou must make use of Brandified Spirit of Wine, which is the Spirit of Rum, or otheray.

bers, bereaved of their Tastes, and Imprin-
nated with *Affarall Salt of Wine*, and so will
the Spirit taste more fragrant of the Concretes
than otherwise.

The Spirit of Harts-Ears.

Take Brandy-Wine, or Artificial Brandy
Wine, and to every Gallon add a
Pound of the Seeds of *Harts-Ears*, and of
the Blossoms dried in the Sun one Pound,
tie them in a Bag, and throw them in the
Still, and draw it off so long as it comes
pleasant, then dulcifie it with white Sugar,
in the Cask, add two or three spoonfuls of
Barm, and two or three whites of Eggs
well beaten up with Flower, and this will
give it Fermentation; and Refine it to be
drawn off fit for sale.

Observe, The Spirit of *Sinament* is best
made by Infusion of the *Sinament*, with a
little Brandy and Sugar for twenty days;
and this is best for the Physical Use, being
distilled into *Proof-Spirit*; the proportion
is a Pound of *Sinament* to every Gallon of
Brandy: And thus much for *Simple Spirits*,
which are made per se. And as to the com-
pound Waters, very useful in Families, I
shall prescribe; and first of *Uſquobagg*.

Right Irish Usquobagh.

Take the best *Aqua-Vita*, made from the strongest Beer, ten Gallons, *Annis* Seeds one Pound, *Cloves* two Ounces, *Nutmegs*, *Genger*, *Caraway-Seeds*, each four Ounces, and distil them into *Proof-Spirit*, according to Art, then add to this distilled Liquor *Spanish Liquorish*, *Rasins* of the Sun stoned, each two Pound, let both be bruised, *Date-stones*, the white Skins plucked out, four Ounces, *Sinament* four Ounces, stop all close for three days, then add in three *Grains of Musk* and *Ambergrease*, dissolved and dulcified with five Pound of *Mevis Sugar*, stir them well together, and after ten days let it run through *Hippocratus Sleeve*, and fine it down with the white of Eggs and Flower; some draws it off only from the Lees into other Casks, when fine: By this Rule thou mayest make several other *Usquobaghs*, and *Usquobagh-Royal* worth 8 s. the Pint, and wonderfully strengthens Nature.

Aqua Multiferies.

Take *Galanga*, *Ginger*, *Nutmegs*, *Cloves* *Mace*, *Cubeb*, *Cardamums*, *Flowers of Mellilot*, each one Ounce; the Juice of

S.

Salindine, half a Pound, Spirit of Wine, two Pound, white-Wine three Pound, distil them after a digestion of twenty four Hours.

These are all Cordial Waters, wonderfully strengthning the Heart, Stomach, and principal Faculties, being taken as a Cordial.

Aqua Stomaticum.

Take a Gallon of Gasken Wine, or instead thereof a middling Spirit of Wine: Of Ginger, Galanga, Nutmeg, Graines, Cloves, Annis-Seed, Fennel and Carraway- Seeds, each one Ounce; Sage, Mints, Red-Roses, Thyme, wild Thyme; Pellitory; Chammomel, Lavender, Avens, each one Handfnl; bruise your Spices in a Mortar by themselves, and cut your Herbs, and put altogether into your Spirit, or Wine, and let them stand three days in the Cold, keeping the Vessel very close; and then distil and dulcifie it with Syrrup of Raspberries.

An excellent Plague-Water.

Take Angelica-Leaves and Roots of Rue and Sage each three Handfuls, Long-Pepper, Nutmegs and white Genger each one Ounce and half, the Spirit of Elder a Gallon, Malaga-Wine two Quarts, Venis' Treatie and Metibrjdate each four Ounces, di-

geff

gest them ten days, then distil so long as it comes pleasant, and add to what comes over a Pound of Hungarian Water, and a Pound of Syrrup of Vinegar, and a piece of Loaf-Sugar, and let it ferment with the white of an Egg, and a little Flower tyed up in a Bag five or six dayes, and then it is fit for use.

Its Vertues.

This Water is an excellent Preserver against the Plague, Small-Pox and Measles, and all Pestilential Diseases, being taken as a Cordial two Spoonfuls three or four times a day: It is good against all cold Stomachs, want of Digestion, and the like.

A Tribble Water.

Take *Venus-Turpentine* four Pound; of *Frankincense*, *Myrrick*, each two Ounces; *Aloes*, *Epatica*, *Datz-Stones*, *Labdanum*, *Castor*, the Roots of *Bittern*, *Elecampane* each two Ounces; *Cordemums*, *Cloves*, *Nutmegs*, *Genger*, *Galengal*, *Zedoary*, *Pepper*, *Spicknard*, *Laurel-berries*, *Smalledge-seeds*, *Mugwort*, *Seeds*, *Fennel* or *Annis Seeds*, the Flowers of *Brassie*, *Elder-flowers*, *Red* and *White-Roses*, *Lignum-aloes*, *Cubeb*, *Calamus Aromaticus*, *Mace*, *Germanander*, *Tormentil*, *Juniper-berries*, *Agrimony*, *Centuary*, *Fumetary*, *Pompernel*, *Dandelion*, *Eye-bright*, *Indic*,

Indive, Seeds of Sorrel, Yellow, Saunders, Fisherfew, Rubarb, each two Ounces; dried Figs, Raisins, sweet Almonds each four Ounces, Hony six pound, Sugar ten pound, Spirit of Elder highly Rectified, enough to over-top all four Fingers breadth, Musk and Ambergrease each two Drams, Saffron four Ounces, all being put into a Retort, and its Mouth very well closed with a Cork, lated over and tyed fast with a Bladder, and let it putrifie for forty days in Horse-dung, and then remove & distil in strong Balneum, first comes a white, then a Saffron colour, and lastly, a thick Water, with some floating Oyl, which seperate, and keep a part. When this Operation is over, thou mayst distil it in a violent Fire of Sand, to see what more will be produced.

The Nature of these Waters, according to an antient Account, will work wonderful Effects, but my Experience hereof leads me thus far to know that these Bodies want to be opened by a proper Menstrum (viz.) the true Spirit of Tartar, and then much might be expedited from it for Wounds and Ulcers, Nolime Tangere, Plague-sores, Pearl in the Eyes, Stranguary and Stone, Leproſie, weak Members, Agues, Rheums, Impotums, Fistulas, Hemorriods. But then obſerve by means of the Menſtrum, they will not rise in these Diverſities, but in a united Form ponder-

rous and Balsamick, according to the degrees of Exaltation the *Spygarical Physitian* makes thereon.

A Cordial VVater.

Take *Balm*, *Sage*, *Bittony*, *Bugloss*, *Cow-slip*, all gathered in their prime, each one handful; of *Mother-worth*, *Bay-Leaves*, each one Handful and half; of *Marygold-Flowers*, two Handfuls; of Flowers of *Rosemary*, *Lavender* and *Lilly of the Valley*, and *Rosus sollaris* each four handfuls; the Juice of *Sallendine* two pound, *Saffron* two Ounces, *Lignum-Aloes* an Ounce and half, *Tormerick* four Ounces, *Spirit of Wine* six Quarts, digest all six days, and distil it in *Balneum secundum Artesm*.

Its Vertues.

Its excellent in the Diseases of the Head, Breast and Heart, Liver and principal parts, fortifying the Faculties and strengthening Nature, so far as can be expected from simple Cordial Spirits. *Observe*, That most of these VVaters or Spirits are too strong to be taken alone, Nature not loving to ride in fiery Chariots; it is best to be dilated and reduced into *Cordials*; the way of Reducing of Spirits shall be shewn in the third part. Thou mayst remember that in the first Paragraph of the first Boek, that

I said Wines were to be enriched by the *Es-
sential Salts*; and in pag. 16. Oyls delated
by a proper Ferment.

Now therefore I think it convenient to speak
suggerically concerning the *Red Wine* of the
Phylosophers, which is the very Key to many
Arcanums, & principally to *Tinctures*, *Essences*
or *Elixirs*, universal or particular *Medicines*
according to the specified degrees of the
exalted Sulphurs; for as *Basile Valentine* saith,
*That the Spirit of Wine, or the true Aqua-
Vita of the Wise, have been sought for by many,*
but found of very few. It is the, *Vegitable
Stone* indeed, and man loved *Gold* and *Wine*
above all other Creatures, which may be be-
 beheld with eyes; *Gold* loveth *man* & *wine*,
because it let goes its noble parts therein;
for if true *spirit of wine* be put to it, being
made *Potable*, which giveth strength to man,
and prolongs his *Life* and *Health*. For thus
much I am bold to assert, that an *Arum Po-
tabile* is an *Universal Medicine*: Now with-
out a true *spirit of wine*, an *Arum Potabile* can-
not be made; for *wine* beareth *affection* to *man*,
also unto *Gold*, because it easily aniteth with
the *Tincture of Sol*, then it expels *Melan-
cholly* and *Sadness*, rejoicing man's heart;
for he that understandeth the *Urinous* or
Microcosmical Stone; the *Vinor* and *Beautiful*
Luner Oyl Azoth; the *Golden Tincture* & *Sul-
phur of Latex*; the *three Triumphant Stones*

of the *Vise* men (viz.) *Animal*, *Vegetable* and *Mineral*, from whence is obtained the *Triune Stone* or *Universal*, most *Universal Cabalistical Medicine* so much talked of, but so little known; for why? they do not understand the true subject matter from whence these three Stones are obtained, for it proceeds from one confused *Chass*, containing a *spiritical Essence* of all *Created Beings*, the *Book of Wonders*, and *Looking-glass of Nature*, wherein so many *Mysteries* may be discerned face to face, that I dare not discover them here, because time and place is too short; therefore I shall conclude with the words of *Basilius*, where it is said, *He that catch this fiery Spirit, hath got Victory in this Chyatical Battle*, &c.

Observe, That my *Spigorical Medicines* have by their powerful *Vertue*, gotten great applause in the *World*, and prescribed to by *Learned Doctors* in *difficulties*; yet some others of the *Physical Tribe*, have out of a pretended *niseness*, objected against the *buying* them of me, lest they should be accounted, as they pretend, *Jorney-men*, till I would publish the *full Receipts* thereof; but conceiving for what end that was proposed, I had not freedom so to do; yet however for the *satisfaction* of all *ingenious Persons*, I have laid down the *harmless Ingredence* contain'd in that of most *general use*; and is as following, (viz.)

Veneris

Veneris gradus Triumphant Cordonum Lenitivum.

Or the mild, sweet and friendly Nature of a
Cordial Purging Wine, victories in Health,
promoting Vertues.

1st, **V**inum Assatum, or first Menstruum,
take crue *Antimony*, fine *Bolarmoneick*, *Lignum guiacum*, each one Ounce ;
Cream of Tartar half an Ounce, beat all to
Powder, and massarate in a Gallon of Spring
water, then impregnate it with *Balm*, *An-*
gellica, the Flowers of the *Lillies of the Valley*,
Elder, *Burrage*, *Bugloss* and *Rossus-follus* each
one handful, all stamp'd in a Stone-Mortar,
Orice-Roots in Powder four Ounces, *Lent-*
Eigs four pound, barrel it up, and ferment
it, according to the Rules prescribed in mak-
ing *Artificial Malaga*, and so bring it to a
fragrant Wine, which draw off from the set-
tlement, and impregnate with a gass of
Sulphur, and decoct it for three dayes,
close stopped in *Balneum* with Sugar, to a
pleasant *Mellissa*.

2d. *Menstruum* ; Take *Aqua-Vita* made of
Beer or *Brandy* five Gallons, *Annis Seeds*
half a Pound, *Cloves* three Ounces, *Ginger*,
*Carraway-Seed*s each 4 Ounces, distil them
as long as Vertue comes, then add double
the weight of this to the first *Menstruum*
and

and so is the Menstrum prepared for the Medicine.

Then view this Table.

h Malt, Wine, Senn.	And likewise these under
l Liquorish, Ellecampane	Cloves, Nutmegs, Gen- ger, Sulphur, Antimony,
o Rubarb Lignum Vita, (vid) Guiacum.	Bole-armoniack, Cristals Tartar, Fallop.
o Raisins of the Sun sto- ned; Brandy or Sack, Balsum, Tartari.	Rofus-Sollus, Angellica, Burage, & Buglos, and Lert-Figs, Saffron.
o Coriander- Seeds, Manna.	Carraway-Seeds, Elder- Flowers, Lillies of the Valley, Hira pica.
o Annis-Seed, Fennel-Seed	Orice-Roots in Powder, Sugar, Scammony.
o White, Sasafrax-seed,	Prepared Secundum

Which is by true Composition in Proportion, Fermentation and Refinement, with its Spygarical Exaltation, according to the way of the Author's secret Operation and Preparation, which will be shewed in my Spygarick Phylosophy Asserted.

The Dose and Vertue are as followeth : Indeed it is a noble Salutary sanative Liquor, prevalent in Vertues, and monderful in its Operation, relieving (by the blessing of God) Drooping and Diseased People from their Languishings. The Reasons may be easily discerned by its Mathematical Composition, and Union in Planetary Harmony ; As may be seen on this Table.

It hath a laxatious or restoring Power,
highly

highly approved of by Ingenious and Learned Physicians, for its great Efficacy in performing Cures, and manifesting hidden Griefs, when the attempt and endeavour to remove it by other means have proved ineffectual: And thus from its own manifestation of Virtue, it obtains a worthy Commendation, and is popular esteemed of in other Lands, where it hath manifest its Virtue and operative Power that is endned withal, and hath been helpful to and for hundreds that are afflicted, if but seasonably and prudently applied; and this is confirmed by some Years Experience, and to be prevalent in those diseases that calls for speedy Relief, as doth *Surfeits, Quinties, Pluris, Feavers, tormenting Gripes* (which generally is a Fever dispersed) *Wind, Stranguary, &c.*

Its prevalency is seen in imbibing and dissolving *slimy Vapours* and *crude Humors*, and carrying them off from the Vessels, and hinders their Condensation, and thus prevents many Diseases, and mundifies the Blood, causing it duly to circulate, and fortifies the Animal Spirits, helps Digestion, restores lost Appetite and Strength when decayed.

Its prevalent in opening Obstructions in the Liver, Spleen, Mesentery Reins and Uterine Passage, from thence excellent for the Female Sex in curing the *Green sickness* highly promoting the Operations of Nature,

ture; and strengthens the seminal Vessels, and causeth a healthful & chearful countenance.

It hath a Specifick Vertue again *Tertian*, *Quotidian* and *Quarantine* *Agues* and *Feavers*, *Putrid* and *Pestilential*, for it imbibes the putrifying, corruptive, poysonus, arsinalical Pumes, and so taketh assidity out of the Blood, sweetning of it as Oyl of *Vitrol* is sweetned by a tartarized Spirit of Wine, so great use in *Calentures*, and at the laeter end of the *Meazles*, *Swine-Pox* and *Small-Pox*, in order to cleanse the Body from the Relicts of those Corruptions, which otherwise might cause worse Diseases. It is prevalent in curing Worms in Children, and them of riper Years, for it dissolves their Beds, and carties off that Corruption, which is the original Cause. In fine, it doth by a Catholicon and Cleansing Operation, prepare and strengthen Nature against Diseases;

And namely in *Cobusions*, *Epilepsies*, *Vertigoes*, *Frinzes*, *Madness*, *Melancholly*, *Defluxion*, *Scurvy* in the Mouth, the *Evil* with *Ulcers*, *Rickets* with weak *joyns*, *Astmas*, *Inflammations* of the *Lungs*, *Dropſie* of the *Breast*, *Palpitatiois* of the *Heart*, *Spitting* of *Blood*, *Consumptions*, *Illiaſt* *Poxion*, *Lientry* *Diarrhae* *dysentery*, *Obſtructions*, *Dropſie* of the *Belly*, *Scurvy* with *spots*, *Itch* and *Scals*, *Hypocondriack melancholly*, *Rhumatisms*, *Gout*, *Stone*

Stone in the Bladder, & Gravel in the Reins and Kidneys, and Scalding of Urine, with Aches and Pains, and wandering Symptons of stubborn Diseases, as the Author prepares it, which is Artificial, as being a *Spygarical Physician*, ransaking the Books of Nature for some Years, in order to understand the Name and Nature of things.

Observe Reader, what we have said in our Advertisement, that without a *Monstrum*, there can be no true *Essence*, *Elixir*, or *Magistry*, whatsoever high Names are ungroundedly giuen to Medicines extent, of which number is the *Elixir Salutis*, and *Elixir Vita*, but mine is Radically neither, but Superior to both, as the Table doth demonstrate, and the *Balsamick Ense* of *Tartar* doth exalt the specified Vertue thereof to greater degrees of nobleness, for why the Corporality of the Bodies are delated, and the internal Sulphur more fully obtained, with the Union of Tincture.

Now amongst other, things the Author hath examined the Word *Elixir*, and finds to be a Name only proper to that *Universal Medicine* or *Tincture*, which by its *Celestial* Vertue, transmutes imperfect Beings to a state of Perfectness, and therefore dare not be so foppish, as to assume such a Name to mine, although it is abundantly superior to those ruf Tinctures before named; and although

though the Symples are harmless, yet they come short of their Medicinal Operation and Specified Vertue, without they are more higher exalted by a proper ferment, which nature alone is not able to perform; for Heat and Sulphur is wanted, which this Medicine borrows from *Ense of Tartar*, which stirred up the potential Powers, so as to put them into real act, and obtains their *Homogenous Efluviums* by casting forth the imerged Corruption, and so comes Maturity and Ripe ness, and no otherwise; and this we are able to demonstrate on wines, & other growths that is fully matured; for we see by Experience, that *Figs* and *Oranges* may grow in *England*, but never to a perfect Ripe ness, as wanting the natural soil, and the stirring up of the intrinsical Heat by the Sun; so that the more hotter the Climate is, the more fater and luscious fragrant sulphur is those Fruits endued withal; so that this very case is to be understood in the difference of our *Purging Cordial Wine* from others; so that something of universal tendency and general benefit will accrue thereby to the diseased, for it is not only prevalent in strengthning decayed Natures, but also by its mild, friendly and agreeable Nature, it is safe for all Ages, Sexes and Constitutions, not regarding the Seasons of the Year, nor difference of Climate, either by Sea or Land; for its operation is so innocent

nocent and harmless, as safely to be taken as a glass of any other Wine. It works gently by *Stoole, Urine, and inscricble transpiration* I truly esteem it as the noblest of all Purges, as being neither bitter, nor unsavoury, as Powders, Extracts, and purging Doses are, and again, it is of such an excellent temper, that it neither violently purgeth, or binds metigating any extream, strengthening both the Expulsive and retentive Faculties therefore: Of principal Service to those that are *Cositive*, or goes too often to Stool: In fine, it proves its Vertue beyond Words.

Its Dose and manner of its being taken, with some necessary Observations in the Stone.

Thou art for most Diseases only to take two Spoonfuls at Night, and three next Morning, and so keep warm by some moderate motion, and promote its operation by some warm Ale or thin Suppings, as thou best likest; till it hath done working, but observe to take it only every second day, and in *Chironical Deases*, it must be contirued till 2 or 3 Bottles are spent, and the Spirit and natural Strength beginneth to reviue.

Observe, That wet Nurses take it once a Week, and so it makes wholesome Milk, and prevent those Diseases, that otherwise might be incident to the Child: now for the *Gripes and Stone*, that calleth for

immediate Relief, proceed thus, Take over Night the full Dose, and the next Morning take that portion prescribed in the Use of our Pillula Samick, Nepentha which is a black Flint heated red hot, and quenched three or four times in a pint of Rheneish-wine, than add twenty Grains of the said Pill, and two Ounces of the Syrrup of Marsh-Mallows, and twelve Grains of Easle Vita, Mettallorum, and shake them well together, and at two or three hours intermission drink that at two or three Draughts sweating plentifully in Bed, and the next Morning take a small Dose of tbs Cordial-purge, and the Wind shall vanish by degrees, and the Stone shall come off in Gravel. This is extel-
lent to be observed in Feavers, Agues, Plu-
ties and Quinsies, and many more Disea-
ses. Now for Children within a Year, half a
Spoonful is sufficient in like quantity of warm
Ale; but from one to seven a spoonful; from
seven to fourteen two spoonfuls; so more or
less according to the Age, Strength and Con-
stitution of the Patient, and as the wisdom of
the Parents best prompts.

The Price is 2 s. 6 d. the half Pint Bottle.

Observe, That if any Imagination should arise, whether one Medicine can be proper for so many different Constitutions, and va-
rious Diseases, to such, I Answer, Yea, this
Cordial is of such a Nature, by fortifying
the

the vital Spirits ; but if the Disease should be Chironick, Refractory and Hereditary, so the Cure is promoted but slowly, let such that desires a speedy Relief apply themselves to the Author, by Letter or otherwise, and they shall be furnished with Specifick of a noble Order, as followeth.

The Names of the Author's other Medicines that he prepares, is

1st, *Spiritus Prophylactic, Imperialis or Antipellitical Cordial*, sovereign for the Diseases of the Head, and Womb Fits, sudden Surprisal and infectious Diseases.

Vinum Vita Proprietatis, or a middle *Ef- scientia Membrorum*, in that it containeth the forming Sulphur, and enabled by the specifick Coacrets, and so is powerful for Women in Child-Bed to hasten their delivery, easing after Pains, and relieveth in deplorable Causes.

Pillula Samick Nepentha, or a Balsamick Pill of Tartar and Opium, powerful in Arthritis, Sciatica and Rhumatics, for it easeth Pain, and causeth Nature to rest from the burden of stubborn Diseases.

Ense Vita Metallorum, or lively Vertues of the Narcotick Sulphur of Venus manifested, which allayeth the enraged Archeus, as

with a Charm, admirable in Feavers, Plurisies, Uterine, Frensies and Madness.

Arcanum Specificatum Metallorum, or the Specifick Sulphur of Venus, dissolving Mercury Radically and united into an *Arcanum* curing the grand Pox, and other Rebellious Diseases.

Also the Author preparereth *Spiritus Mundus* and *Segetivus*, and the *Oleosum Selvius*, and the *Stomatick Tincture* of *Thompson*, and the *Species Antimony* of *Russell*; and many effectual Medicines are carefully made by this Author, who is a *Spagyrick Physician* and *Phylosopher by Fire*.

The Third Part,

Containing useful Directions for Reduction of Spirits; making of Mum, Bottling of Beer, Mead and Syder, or Wine after the best mode. Also there is added Receipts for a Physical-Ale and Punch-Royal; and to Pickle Cucumberes, and make them look green, &c. With the way how to make Coffee, Tea and Chocolate, &c.

The Reduction of Spirits, are as followeth,

For to Reduce Spirits to a middle temperament, the Aquous parts must be mixed again with the Spirituallity, and fermented

mented in a union, as may be seen by the following Example.

Take a Quart of Water, and a pound of white Loaf-Sugar, boil them well together half an hour, or more; then let it cool, fit to put Barm to it; but while it is blood-warm put in species, such as you best fancy, as *Jamaico-Pepper*, *Cinament*, *Cloves*, or *Orice-Roots* sliced, and when cold enough, add your Barm, and let it work as Beer; and after it is well worked to every Quart of the Cordial Spirit, you add a Pint of this Liquor, and so let it stand to clear: Its also excellent for Bottling of Ale, if thou addst to every Bottle of Drink two or three spoonfuls of Syrrup, and a little Orice-Root, and a few Grains of the *Cristals* of *Tartar*; and a bit of Loaf-Sugar; this will make excellent Bottle-Ale.

Now for Medicinal Use I shall give you another Example.

Take Plantane and Balm-Water, of each a pound, and of *Cinament* half a pound, digest three days, and distil off the Water, and add this to any strong Cordial-Spirit equal parts, and half the weight of Syrrup of *Violets*, or *Clove-Gillyflowers*, as you best like; and thus you have a noble Cordial.

To make Mum.

Take a Vessel containing sixty three Gallons of Water, and it must be boiled to the consumption of a third part, then let it be brewed *secundum Aratum*, with seven Bushels of ground Beans; and when it is tunned, let not the Hogshead be too much filled at first, and it begins to work, put to it the inner Rinds of Firr-Tree, three pound of Birth, and the Leafs and tops of Firr-Tree, each one pound; *Cardus Benedictus* dried three good handfuls; *Burnet*, *Bittony*, *Rosemary*, *Marjorem*, *Avens*, *Pennyroyal*, *Elder-Flowers*, *Wild-Time*, one handful and half; Seed of *Cardemums* bruised, three Quinces; Bayberries one Ounce; put the Seed into the Vessels when it hath wrought a while with the Herbs, and after they are added, let the Liquor work over the Hogshead as little as may be; fill it at last, and before it is stopt put into the Hogshead ten new-laid Eggs, the Shells not broken nor crackt; then stop it close, and drink of it at two Years end; and if it be carried by Water it will be the better. But Doctor *Egidius* added *Water-Cressies* and *Wild-Parsly*, and six handfuls of *Horse-Raddish* to each Hogshead, and it

it was observed that the *Mum* which had in the Horse-Radish drank more brisker than that which had not.

For Bottling of Wine, (if it should be a little prickt) make a Syrrup of Clary, and ferment it with Barm, and put in a spoonful or two to every Bottle, with a bit of Loaf-Sugar, and that being well corked down, will do very well; the same does well for Bottling of Syder or Mead, and shall preserve it wonderfully.

Now if you are minded to have variety of different Ales, then make a Syrrup of the Herb, and put in two or three spoonfuls in Bottling, and a spoonful of the Essential Spirit in the last Book, the way thereof is taught, and this performs it after the best mode; so *Orange*, *Beer*, *Lymons*, *Scurvy-grass*, *Cypriis*, *Wormwood*, and the like; If thou practice this way, thy Experience will prompt thee beyond words.

To make Ale Stale or New in a little time.

TO every Quart of new Drink, drop in ten or twelve Drops of the true *Spirit of Salt*, and it is performed: And to make Stale Drink New, Chalk performs it, being scraped in.

To make a Physical-Ale good against the Scurvy.

Take a Peck of Scurvy-grass & Water-Cresses twelve handfuls, Brooklime fix handfuls, English Rubarb six Ounces, Horse-Radish four Ounces, Annis-seeds and Caraway-seeds each one Ounce, sweet Fennel one Ounce, Seña one Ounce, Pollipody of the Oak four Ounces, Raisins stoned and Lent-Figs each eight Ounces; New Ale five Gallons, to make it secundum-
Arrium.

To make Punch-Royal.

Take two Quarts of Water, and one pound and half of Loaf-Sugar, and dissolve therein fully, and if need be, filter through a Holland-Cloth, then add a Pint of Rhenish-Wine, ten Drops of the Spirit of Vitrol, and fix Ounces of Lime-Juice, or the Juice of four Lymons, three Grains of Musk, and five of Amber-grease, a Quart of Brandy, and one Nutmeg grated, stir it till it is Incorporated, and then head it with white tosted Biskets: This Li-
quor.

(53)
quor without Bread drinks exceeding well,
being botteld for a time.

To Pickle Cowcumber so as they shall look green.

Take as much Water as Vinegar, and make the Liquor strong with Bay-Salt, and other Salt mixed together; and having boyled it very well, put it into your Cowcumbers, being put in a Vessel in rows, with Dill betwixt every row; then add your Liquor, being boylung hot, pour it upon them, then cover them close, so that the steem may not come out, and let them stand fourteen days and nights; then cant off the Liquor, and boyl up the same Liquor again, with Pepper and Cloves, Mace and Cinament, or other species, as you think fit, and put on your Cowcumbers again, and cover them very close for use, by this means they will look green; the Pickle of them is good to be used in Inflammations and Scorbutick Nodes, and other Diseases, as being a kind of Elateriam, dissolved by the Affinity, &c.

To make Coffee and Tea.

BOyl good Spsing-Water twenty four Hours, then pour it out into smaller Pots, and add to every pound of this Water an Ounce and half of the Powder of *Coffee*, and then set it before the Fire till the *Coffee* be boyled into the Liquor; when it is enough let it settle, and drink it.

Tea is one with the *Coffee*, but to a Pint of Water ye add but a Dram and half of *Tea*, and set it before the Fire to settle; but thou must be careful not to let it boyl again, and then it is fit for use.

To make Chocolate-Cakes and Ronles.

TAKE *Cacao-Nuts* gently dried in an Iron-pan, and then pill off the *Huks*, powder them very small, so as to be sisted; then to every pound so prepared add of white *Sugar* six *Ounces*, *Cinament* half an *Ounce*, one *Nutmeg*, one *Bonile* of the best; *Ambergrease* and *Musk* each four *Grains*, if for high Price or *Spanish Chocolate*, but in the *English* it is left out.

The

The right way to prepare it, is in a ~~Stone-Mill~~, or else on an Iron-Plate, clean and bright, and a Rouler of Iron two Hands longer than the Plate, and about ten pound weight; let your Plate be placed on a wooden frame, so that ye may put Fire under it of a little Charcoale, and give a gentle heat, and so first melt the Sugar and Caoco-Nut together by rouling of the Iron over it, and moving of the matter from the Plate, then add the Cinament, Nutmeg and Bonile, so work it by degrees till thou haft reduced it to a fine mass, like Dough in stiffness: to preserve the Oyliness, and to keep it from burning, the Plate must not be to hot, neither must there be wanting in rouling, stirring and moving of it from the Plate; and lastly, add you Musk and Ambergrase, and while it is warm it may be made into Roulz or Cakes, or cast into Moulds, or what form thou pleaseft.

To make the Liquer of Chocolate.

Take Milk and Water each one pound, and let them boyl a while, and then add of your Chocolate grated an Ounce and half, or two, and let it boyl a little; then take it from the Fire, and add

to it twelve Eggs beaten, and as much yellow Mevis-Sugar as will sweeten it, and then Mill it with a Mill for that purpose till it be thick secundum Arlum.

And thus Redder, thou haft the draught of a ruf Pensyl presented to thee from one of Nature's Puples, which I hope that a Learned Disciple thereof will take it in good part, seeing it is a true Birth, and no foster Child, which as it is nourished, it may grow to the full stature of a man, & be able to plead something on the behalf of its Progenitor; and seeing it is done in good will, thou must except of it. So Farwell.

But the Author is resolved to oblige thee with things of greater moment, as having written several other Treatises, among the the rest.

Medicina Rationili, or the Young Physicians Companion and Families Physical Guide, being a choice Collection of experimented Medicines and fundamental Rules, necessary for the Cure of most Rebellious Diseases, and others that are incident to human kinds, whetherby Pharmacy or Chymica, & Phyleosophy.

2dly, *Spagyrick Phyleosophy* offered; in answer to 6 important Queries, staled by Dr. Boylwharf, Collegiat, living at Rotterdām. Or, An account of the Nature and form of true Specific Medicines, only obtained by labouring in the Fire, in which is their Ver-

ture, Use and Dose, written for the good of
the true Inquirers of Art.

3dly, *The Magicians Magazine, or Phylo-
sophers Store-house, in six Books.*

The first Book is

*Spagyrick Phylosophy's Triumph; or, The
Doctrine of separating the pure from the im-
pure by Fire, Water & Spirit, as it was practised
by the Antients, is here asserted and main-
tained against the Pseudo Phylosophers or
Abortive Physicians, for the shaking off their
rotten Foundations, & establishing a sure one,
such a one indeed on which the Sons of Art
may build; For we have deliver'd there such
Fundamental Rules, concerning Nobleness
of the Spagyrick Art, clearly demonstrating
the infallible Office of Fire, Salt and Light
in the preparing of true specifick Medicines
And those Magicial Arcanums, wherein
Nature and Art triumphs over Diseases.*

*As being a Treatise grounded on
the Doctrine of Alkalyes, &c
Shewing their Original, Birth and Na-
ture; Also how to feed them with proper
Food and Saphir, for to bring them to a
full stature in the Medicinal Monarchy,
wherein is shewed those various ways by
which they are to be exalted, so as to be-
come noble Arcanums through true Vola-
tilization.*

tilization, from whence is obtained the true and genuine Spirit of Tartar and Balsam Sameck of *Van Helmont* and *Paracelsus*, which truly is the *Circulatum Minimus* of all the Adepts, in that they dissolve and open the Texture of Mineral and Metal-like Bodies, by which the Sulphurs are to be extracted, from whence Specificks and Succedanus Medicines are made for the Cure of most Chironical Diseases; as also the *Helmontion* and *Essential salts*, wherein the Crasis of the Herb is its true *Vitæ Media*, with an Exaltation as to their Medicinal Use. Also the *Elixir Sanick* proprietas and *Vinum Vitæ Paracelsus* in the Mineral Kingdom: Here is the *Arcanum Amimony*, the sulphur of *Venus*, and sweet Oyl of *Mercury*: Also the glorified Sulphur of the *Metallus Misculus* of *Paracelsus*, which are the true and only Remedies for either Accute, Chironick and Hereditary Diseases that can be prepared by Art, without the great Hileck or salt *Circulatum Minus*.

Those that are desirous to take off any, or to subscribe for any number of these Books, the Author desires them to give notice to the Printer of this Book; and if any considerable Subscriptions are made to any of the aforesaid Books, then shall it be accordingly Printed.

Advertisement.

VHEREAS those Medicines which are delivered in our Spagyrical Philosophy Asserted, as being Specificks of great Vertue, in the Relieving of the grievously afflicted & distressed with Diseases will be therefore prepared and exposed to Sale for the Author thereof, &c.

But to prevent mistakes, the Names thereof are as follow (viz.)

1st, *The Friendly Cordonium Lenitivum.* 2dly, *Spiritus Prophylactic Imperially.* 3dly, *Vinum Vita Proprietatis.* 4thly, *Pillula Samick Ne-pentha.* 5thly, *Ense Vita Metal-lorum.* 6thly, *Arcanum Specificum Metal-lorum, &c.*

The particular Operations and Vertues of these is more fully handled as before is quoted.

Now Concerning the Office of Medicine or Physick in general; is to know how to prepare such true Physick by the knowledge of Nature (without Gramp Words) as will relieve the diseased: Now the Medicinal Application is to be understood in its threefold Office.

1st, Thou must rightly learn to know the Nature and Rise of Diseases, and to be able to make a discernment of the difference made in the Body by the Diseasie Edeias.

2dly, It is to know how to remove the same by the application of true Specificks, which is really assistance to Nature by their Homogeneity therunto, being either Internally or Externally applied, so as to restore Sanity.

3dly, Is to know the various Changes and different Crassis, that Diseases make.

And so the Concurrence being before-hand preominated in the Nature and Eventual Accidents of the Disease, there may accordingly be a proper Administration and judicious Variation, both as to Dyet and other things necessarily required, through their whole course of Physick.

Now, if thou wilt make a true discernment of the Cause and Nature of Diseases, thou art to observe this; that of what kind so ever they be in Species, yet in general a Disease is that which assaules the spiritual Life in Human Kinds, in order to make a breach of its natural Harmony; for it is plain to us, that it is the Animal and Sensitive Spirits, Is that, which first receiveth the effects made by the Diseasie Edea, which is brought by Circulation to the Archeus, that Vital Examiner in us, having proved, it finds

it to be Antipithetical to the purity of the central Life, and therefore opposes it so long till enraged thereby; and so neglecteth its own office, then the abounding quality overfloweth, thence Diseases from the Inequality of Humors in that: These are not the essential Cause of Diseases, but the Accidental where nature is deprived of her own state and condition, being led into that which is contrary to her office, which is often promoted by non-natural things, and of many Variations, according as the *Anatomie Effece* darteth forth its Venomous Poisons; to extinguish the Fountain of Life. Now as to the matter of Diseases varying into divers species or kinds, is not only so, but also every year produceth some new Diseases, or else variety of Symptoms, considerably different from the former; to this truth many learned Physicians I have met with in my European Travels, do agree to; and the reason is plain to be conceived of, for if you will but consider what Intemperance and Excess this Age abordeth with; from thence Corruptions, Cacochymick Juices, Strumous and Impostumated Seeds, which as a Procatarrhick Cause, stains and corrupts, land infects the Vessels, with its Disease Malignancy; and so in fine, according to the predominant Humor and its Reception, in, or on the

principal Vessels, thence Symilar Orga-
nick and common Diseases, which after-
ward may vary into different Species, ha-
ving each of them different symptoms, accord-
ing as it hath its situation and power to
assault the Synterises of Nature.

Now we conceive whenas this Venom
and Corruption doth assault the Liver and
Heart, and so makes a putrefaction there,
so as to stain the Blood; from thence Measles,
Small-Pox, and such Pestilential Diseases,
by which the Life is eminently threatened;
but where it comes to lodge in the more
remoter parts, so that the violency of the
Venom is divided; from hence is Chironi-
cal Diseases, the Blood being infected, thence
Itchings, biting Scabs, Scurveys, scrofulous Hu-
mers, and such troublesome Guests, which
are as Progenitors to the Pox. Now when
the Spleen and Mesentary are obstructed
of their office, hence Hypochondriack Melan-
choly, inveterate Obstructions in the Female
Sex, these have and still is the grand assault
made at this day on hundreds, only with
some different symptoms; Also how the Stone
and other Diseases have their rise, we have
shewed in our Spagyrick Phyleosophy asserted;
so that where-ever Corruptions or Preter-
natural Powers abound in us, according as
that have its rise, from Disease Edea, so
doth the Diseases proceed and branch forth

se hath been touched at. Now where the Venom abounds in such a manner, as to work upon the Radical moisture, and by degrees doth exhaust it, then by consequence Death must ensue, if it is not timely prevented by the application of such Medicines that will allay the Venom of the Disease, and restore Nature to her usual current.

Indeed the craziness and imperfextness of Bodies are much to be lamented and pitied in this Age, for that let the Phyfitian come where he will, he can seldom fail of discerning some Symptoms and Evil Effects thereof; and it is much to be feared, that the Intemperance of this Age will cause such evil Fermentations, so as to produce worse Diseases.

Therefore let every one heedfully observe my seasonable Advice, both Patients and Practitioners, the former by walking in a temperate Life, and considering the fatal Consequences that do attend them that come short of this, the latter to be armed with Wisdom to heal those Breaches and Inrodes which are made upon Nature, in the time while the Ovl remaineth in its determined *pondus* unexhausted. Now when we consider that Light is Life, & Darkness is a kind of Death, and Diseases is its Messengers, I shall recommend to our confederation the search of such *Arcaenum*s or suitable

table Medicines, which being rightly applied have power to remove the Cause, and restore Nature to its Equality of this number, or all those that rightly are prepared from the Chaos of the Adept, and more especially their grand universal Tincturing Sulphur, against which no reasonable man dare object, seeing there is such unanimous concurrence in the Writings of the Learned and Judicious Spagyicks, for they maintain the possibility of one Medicine to have Virtue sufficient so as to Cure all Diseases ; and it is no wonder it should be so, seeing it is an Eſſeuce of ſuch Purity, as to have Predominancy over the Elementary and Corrupting Powers, as being a Domineſel wherein the first form of Light is concatenated in the Eſluviums of Life, and thence have a central Homeogeneity, ſo preserves the Jewel of the Lamp from being stained with the Diseafy Edea, in erring of Nature from its Harmony, and when it doth err it is a ſure Panacea to restore it again to Sanity, and maintains the Microcoimical Wheels *In* *Judicorum*, until the appointed time of Death, there being an irrevocable Decree paſſed, againſt which their can be no Balm, &c.

Furthermore, it is to be obſerved, that all Arcanums proceed from the Power, Action and Virtue of this general Chaos, ſo doth

doth the Menstrum Alkahest, which is the medium by which Medicines are prepared, and indeed without it there can be no true Essences, Elixirs, Magisters, &c. whatsoever high Names are given to many extant.

Moreover, it is to be observed, that by the help of this general Spirit, we open the Body of Tartar, uniting the extremes so as to bring it to act in a succedanous way, & Spagyrically to operate on most inferior Bodies, and to obtain their true Specifick Vertues, which Medicines are esteemed the Succedanous ones, and short of this there is very few that will raise any considerable advantage to the Sick, let the Commendation the makers thereof be ever so strong they put on them; and this is daily confirmed by experience, that there is all-to-few Medicines that doth be far answer what is attributed to them, because there is no specificks but what is prepared through a dissolving Agent, of which number is Tartar, but it is of such a nature, as to co-agulate upon the body dissolved, but it will obtain from the concretes its Charactistical powers & hidden Specifick Vertues; and on the other hand, the Concretes obtains from the dissolvent, and obsterive Nature, and by the Action and Passion, the points centret into a Globical or Balsamick Ense, which is agreeable to our Constitutive Principles, and so operates in those

those pure Effluviums, that performeth real Cures, to the comfort and satisfaction of the Patient, and honour of the honest-honest Physician.

BUT this Consideration must not be omitted, That is necessary to observe Variation in their Administration, according to the alteration of the Disease, for our ten years experience, sheweth us that it is necessarily required in practice to make a judicious Variation in the Dispensation of Medicine, if thou design they shall fully answer; for the way and method we observed five years ago must be altered in the prescriptions of this present year; for although the method was certain then, yea, in the Disease of the same Kind, or Species, but such have now other Twigs, Branches and Symptoms, which *nec* *ssarily* requires to be pruned off, for these and such like Reasons the Author would not willingly out-speak the Virtue of any single Medicine, yet his experience is such concerning the aforesaid that he will thus much boldly declare for the encouragement of the Diseased, that if those do not demonstrate their Virtue on them in thirty or forty days, so as to give a grounded belief of a real Cure, he adviseth such Patients to desist from means without the Physician that follows him can demonstrate that he is in possession of the

grand

grand Panacea or Universal Medicine, otherwise I shall highly doubt of their Cure: These true sayings of mine have been found by experience, by such that have not been willing to regard my Advice, and would be tampering and spending their Money, and yet the disease hath remained until their eyes have been closed up in time: This he is able to give undeniable proofs of.

The last Observation is, that these sovereign specifick Medicines are more certain in their operation, where the patient observes with heedfulness, the methods prescribed and are temperate in their exercise, meat and drink, and yet we allow all things in moderation, so far that the most curious pallate may be pleased with such Variety as Nature affords.

Now I shall shew their general Virtue by administering them to the parts afflicted, which may be discerned as followeth.

For the Diseases of the Head, as Cane, Lebargy, Apoplexy, Convulsion, Epilepsie, Falling-Sickness, Giddiness and Defluxion of Humors, &c. For the Cure of these is prescribed our Friendly Cordonium Lenivum, and Spiritus Prophylactic, Imperially Vinum Vitæ Ecclesie Vitæ Metallorum, sometime the dulcified and carbarized Oyl of Vitrol, and by accident Spiritus Mundus: also for Scald Heads externally applied, only laying over the Scalp

Sculp Fimplaister Scrofulum; also for the Disease of the Eyes adding his Aquæ Occulæ for the disease of the Ears with the Oyl of sweet Almonds; for the diseases of the Mouth, as Cancers, Ulcerations and pained Teeth, adding Pillula Samick Nepentha; only black Teeth are made white with our Spiritus Odontalgicus.

For the diseases of the Breast or Thorax, as Astmas, Pluresies, Dropsies, Spiring of Blood, Consumptions, and the like, is prescribed the Friendly Cordonium Pillula Samick Nepentha, and Ense Vitæ Metallorum; for the Disease of the Stomach and Heart, as want of Appetite, Digestion, Noysomness, Vomiting, paine and Inflammations, Palpitations and Stroondings, is prescribed Cordonium Spiritus Prophylactic Pillula Samick Nepentha and Ense Vitæ Metallorum, sometimes by accidents Spiritus Segetivus, and the Stomach Essence of Thompson, and the Oleosum of Selvius.

For the Diseases of the Intestines or Guts, as Cholick, Illaick Passion, Lientry, Diarræa, Dysentery, Worms, and Hæmorrhoid; also the Diseases of the Liver, as Drosies and Jaundice ye have the Volatile Spirit of Tartar, Vinum Vitæ Pillula Samick, Trochis Denostry by accidents Species Antimony.

For the Diseases of the Spleen and Sweet-Bread, as Hypochondriack Melancholly, Scurvy, Inflammations & Obstructions, is prescribed Cordonium,

donium, the Magisterial Salt of Steel, Eau Vitæ Metallorum, and Vinum Vitæ Proprietatis, these are also good for Quotidian, Tertian and Quartan Agues and Fevers, Measles and Small-Pox, but by accidents Spiritus Mundus Segetivus.

For the Diseases of the Reins and Bladder, as the Stone, Inflammations and Obstructions, ye have the Cordonium Ense Vitæ Metallorum Pillula Samick, the sweet spirit of Tattar, only for Ruptures he uses Trusses, and applies his Emplaster ad Hernia Denoftry.

For the pains of the Joints, the Hip-Gout & Rheumatismus of the whole Body, he bakes Pillula Samick Viatra Vitæ Proprietatis applied internally and externally, which are seldom failing Remedies for Rickets in Children, and Evil of different sorts, is prescribed Ense Vitæ Metallorum, Arcanum Metallorum, Spiritus Prophylactic, and by accidents Ense Venus.

For the Disease of Women, as Green-Sickness, Obstructions, Overflowings, Weakness, Oppressions of Wind, Mother-Fits, Madness from the Womb, hardness of Child-bearing, Gripes, Palpitations, Vertigoes, Epilepsies, Palsies, with other Distempers, which is exasperated by Love, Anger, Grief and Frights, and such like passions, is prescribed our Cordonium Vinum, Vitæ Ense Vitæ Metallorum, with the Magisterial salt of Steel, and Essence of Amber, which fortifies them against all assaults, wonderfully fruitify

their

their Natures: also for a Clap, Running of the Reigns, swelling of the Yard, pain in making Water, which if not well cur'd, turns into a grand Poz, which is known by the symptoms, a sore between the Glandula and Prepuce, which soon infects the Body with Scabs, Boches, Aches, casting Ulcers in the Nose & Throat, Nodes in the Skins, and those with horribile nocturnal Pains, Palpitations and dangerous Coughs; and in fine, a miserable end, if not timely cured: ye have for this Cardonium Pillula Samick Vinum, Viz. Proprietatis, but principally Arcanum Metallogum, which will wonderfully perform the Cure as the Author hath often demonstrated in a way far more easier, private and safe, and pleasanter, and cheaper than hitherto hath been practised or known in England, all which the Patient and prudent Experiencer will find to their great satisfaction.

Written from the Sign of the Collegium Chymicum from Rotterdam.

Observe, The Author designeth when these Medicines are prepared in such Quantity as is fit for publick Sale, then he will give forth Information where the i shall be placed to be had: and the mean while those that are desirous to buy them in small Quantity, may apply themselves at the Printer of this Book, and accordingly they shall be answered by the Author.

And so sendeth Greeting to these esteemed Friends, viz. J. F. Hodges, J. M. Baker, J. Leveridge, J. Van Raadt, Wishing them all prosperity.

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